THE

BRITISH CRITIC,

For MARCH, 1809.

" Si tacere cogis humanum genus
" Vocem tamen haud denegabis literis."
INCERTI AUTORIS.

Compel the tongue its office to reſtrain,
The pen ſhall ſpeak, nor always ſpeak in vain."

ART. I. *Some Account of the Public Life, and a Selection from the unpubliſhed Writings of the Earl of Macartney; the latter conſiſting of Extracts from an Account of the Ruſſian Empire: A Sketch of the Political Hiſtory of Ireland, and a Journal of an Embaſſy from the King of Great Britain to the Emperor of China. With an Appendix to each Volume. By John Barrow, F. R. S. Author of "Travels in China," and "Southern Africa," and of "A Voyage to Cochin-China."* 2 Vols, 4to. pp. 608 and 531. 3l. 3s. Cadell and Davies. 1807.

WERE we to characterize the preſent age by that ſpecies of writing which is moſt prevalent, we ſhould term it "the age of Biography." The remark of Dr. Johnſon, that "there has rarely paſſed a life of which a judicious and faithful narrative would not be uſeful," (a maxim, which ſome even of his own performances show to have been carried rather too far), has ſo greatly multiplied the race of biographers, that if we have ſometimes been gratified by inte-

reſting accounts of departed excellence, we are oftener diſguſted by trifling anecdotes of dulneſs and inſignificance; and thoſe perſons have been exalted to eminence, after their deceaſe, who, during their lives, claimed little regard, and excited no admiration. A very different character belongs to the work now before us. Were it our taſk to enumerate the public men, in the preſent age, whoſe lives have been eminently uſeful to this country, a very high place would be aſſigned to The Earl of Macartney. From an early period of his life to almoſt its cloſe, his talents (which were far above the ordinary rate) were diligently, ably, and faithfully employed in the public ſervice: nor does he appear to have been diverted, for a moment, by any perſonal conſideration, much leſs by any ſelfiſh intereſt, from the zealous diſcharge of his duty. With the exception, perhaps, of Earl Cornwallis, no ſervant of the public, in our times, has filled ſo many important ſtations in every quarter of the globe; and certainly none ever diſplayed, in his various ſervices, more perſevering zeal, more conſummate judgment, or more ſcrupulous integrity. He has been ſarcaſtically termed "a Courtier." If by that expreſſion is meant that he was no "zealot of party," that he was ready at all times to obey the honourable call of his ſovereign, and that he did not ſuffer any prejudice againſt a miniſter to abate his zeal in the ſervice of his country, we would, on his behalf, plead guilty to the charge: but if, as we conceive, it is inſinuated that mere employment under the crown, or mere perſonal advantage to himſelf, was his object, that he devoted his ſervices to the court, *as ſuch*, and was the tool of every, or of any miniſter, almoſt every page in the work before us belies the imputation. It is time, however, to give ſome account of its contents.

The public life of Lord Macartney, and ſome documents reſpecting it (by way of Appendix), form the firſt of theſe volumes. The ſecond conſiſts of ſome ſpecimens of his works.

His Lordſhip, it appears, was deſcended from reſpectable anceſtors, who ſettled near Belfaſt, in Ireland, in the year 1649, and acquired a conſiderable eſtate in that kingdom. He was born in 1737, and, after ſome years of private tuition, was ſent, at the early age of thirteen, to the Univerſity of Dublin. In the year 1759 he left Ireland, and entered into the Society of the Middle Temple, where he became acquainted with Mr. Burke and ſeveral other perſons, who afterwards roſe to conſiderable eminence. Having no intention of ſtudying the law for the purpoſe of practice, he ſoon after-

afterwards ſet out on the tour of Europe, "in order," ſays this Author, "to collect on the ſpot information as to the phyſical ſtrength and reſources of the ſeveral ſtates of the Continent, and the character and politics of their reſpective courts." In this tour he formed an intimacy with Mr. Stephen Fox, elder brother of the late diſtinguiſhed ſtateſman, and father of the preſent Lord Holland; a circumſtance which led to an intimate connection and friendſhip with that family. This connection appears to have procured him the ſituation of Envoy Extraordinary to the Court of Ruſſia, at a very critical period, ſoon after the acceſſion of the Empreſs Catherine, when a Treaty of Alliance and Commerce with that empire was earneſtly deſired by Great Britain. By addreſs and good management he ſucceeded in his object of negociating a Treaty of Commerce, notwithſtanding the endeavours of a dignified and highly reſpectable ambaſſador had failed. The cavils raiſed againſt one of the articles of this treaty, by ſome of the Britiſh Miniſtry, involved Sir G. Macartney in conſiderable difficulties with the Ruſſian court, and gave him ſevere, and, as we think, undeſerved mortification.

His next public employment was that of Secretary to the Lord Lieutenant of Ireland, the duties of which, at that period, required great temper, firmneſs and addreſs, as well as conſiderable ability. Theſe he appears eminently to have diſplayed, though inceſſantly haraſſed by a powerful and determined oppoſition in the Iriſh Parliament. It was during this period that he was nominated and inſtalled a Knight of the Bath.

We next behold Lord Macartney (who had now been advanced to the Iriſh Peerage) in the ſituation of Governor of Grenada, and the adjacent iſlands in the Weſt Indies. On his arrival he found the iſland of Grenada diſtracted by party feuds, which had "in a great degree deſtroyed its credit, diminiſhed its reſources, and impeded its general welfare."

"His firſt object," Mr. Barrow informs us, "was to reſtore harmony in the colonial legiſlature, and to make proviſion for their public debt. His meaſures gave general ſatisfaction, the colony flouriſhed, and the proſperity of individuals kept pace with the public welfare."

In the office of Chancellor (which is united to that of Governor in Grenada, and, we believe, in all the Weſt India colonies) "his juſt and impartial deciſions were," we are told, "applauded with warmth and gratitude by all parties." He contrived to eſtabliſh, for "the firſt time, a reſpectable militia in the iſland, part of which contributed to the gal-

lant defence which was afterwards made, when it was attacked by the French in 1779."

That defence was truly honourable to Lord Macartney; who, without military experience, and with a handful of men (chiefly colonial militia) manfully encountered, and reſiſted to the laſt moment, a French army ten, or perhaps twenty, times more numerous than his own. Inſtead of honouring ſuch gallantry and virtue, in an enemy, the baſe and brutal D'Eſtaing, gave up the Britiſh quarters to the licentious pillage of the French ſoldiery, whom he ſuffered to plunder, not only the plate and furniture, but the clothes, and even the private papers of Lord Macartney. He could not have experienced worſe treatment from the rapacious ſatellites of Buonaparte himſelf. From this circumſtance he ſuſtained a conſiderable loſs in his private fortune; though he appears not to have received any compenſation from government; but his conduct obtained the warmeſt thanks from the inhabitants of Grenada, and the higheſt applauſe in his own country.

A ſecret and confidential miſſion to Ireland was his next employment. We are not, conſequently, informed of the particular object, or objects, of this journey, but only that the Lord Lieutenant (the Earl of Buckinghamſhire) received from him the moſt judicious advice, and important aſſiſtance; and that he, as well as the Miniſters at home, were perfectly ſatisfied, and highly pleaſed with his ſervices.

We are now led by the narrative to the moſt important era of Lord Macartney's public life, namely, his appointment to the Preſidency of Madras. The enormous abuſes in the adminiſtration of that government, the diſgraceful ſcenes which had been acted in oppoſition to the meaſures of Lord Pigot, and the corrupt practices which prevailed during ſubſequent adminiſtrations, had involved the government of Fort St. George in ſuch confuſion and diſgrace, that to reſtore the affairs of the Carnatic, "required," the Author obſerves, "the choice of a man of no ordinary capacity, experience, and integrity." Such a man was found in the perſon of Lord Macartney. Our limits will not permit us to detail the eventful hiſtory of his adminiſtration. The Author forcibly repreſents the weak and unprovided ſtate in which he found the Company's territories, though attacked at once by a formidable native power, and a foreign enemy; the intrigues carried on againſt him by ſome of the Company's ſervants, in confederacy with the Nabob of Arcot; the reſiſtance to his authority by the principal military officers; and, above all, the contravention he experienced from

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the Preſidency of Calcutta, who exerciſed (as it would appear) their power of controul with great partiality and injuſtice. Theſe difficulties he combated with wonderful temper and perſeverance, and, in a great degree, ſurmounted them; having preſerved the Company's poſſeſſions, and concluded as good a peace for India, as the ſituation of affairs would admit. Juſtly has the Author obſerved, that "here he had the greateſt ſcope for the powers of his mind; here his virtues ſhone with tranſcendent luſtre; here, ſurrounded with intrigue and corruption, his integrity expoſed him to every kind of calumny, his zeal to an hoſtile oppoſition, and every meaſure he took for the detection and reformation of abuſe, was pregnant with difficulty, and attended with danger."

This character is, we think, upon the whole, well warranted by the facts related: though we are not prepared to ſay that, upon the queſtions of local policy, on which Lord Macartney differed from the able and experienced Haſtings, his Lordſhip was uniformly and decidedly in the right.

After this period, he appears twice to have declined the diſtinguiſhed appointment of Governor-General of Bengal; or, more properly ſpeaking, on the latter occaſion his acceptance ſeemed to reſt on a condition, to which Mr. Pitt did not think fit to accede. He intimated previouſly, as a proof of his Majeſty's approbation of his former ſervices, his expectation of a Britiſh Peerage. This expectation, and an apparent reluctance in other reſpects to undertake, in his precarious ſtate of health, the arduous duties of that ſtation, ſet aſide the intended appointment, which was ſoon afterwards conferred on Earl Cornwallis.

For ſome years afterwards Lord Macartney chiefly employed himſelf in attending to his duties as a Peer of Ireland, and in the improvement of his eſtate in that kingdom, until, in the year 1792, he was called upon to undertake the embaſſy to China.

The motives and object of that embaſſy, together with the various circumſtances attending it, have been ſo fully related in the writings of Sir G. Staunton and Mr. Barrow, and have already excited ſo much public attention, that it would be ſuperfluous to detail them here. Suffice it to ſay that, if the chief and direct object of the embaſſy was not accompliſhed, yet ſeveral collateral, but not unimportant benefits, to the trade of the Eaſt India Company, appear to have reſulted from that miſſion, which, on the part of the Ambaſſador and his aſſociates, ſeems to have been conducted with conſummate judgment and ability; and that a far more intimate and more accurate knowledge of the Chineſe Empire, and of the man-

ners, character, and policy, of that ſingular people was acquired on that occaſion, than might have been obtained in ages, had the embaſſy never taken place.

The only ſubſequent public employment of the Earl of Macartney (who had now been raiſed to the Britiſh peerage) was that of Governor of the Cape of Good Hope. In this ſituation the field was leſs ample for the exerciſe of his abilities and induſtry. His health was alſo in a declining ſtate. Yet the ſame zeal in the public ſervice, the ſame ſyſtem of public œconomy, and of courſe the ſame diſintereſted conduct which had appeared in all other ſituations, diſtinguiſhed his adminiſtration of that important colony; and it "advanced," ſays the author, "with rapid ſteps to a degree of proſperity, which it had never known under its ancient maſters."

A very alarming event, which occurred at this period, called for all the deciſion and energy of Lord Macartney's character. The mutinous ſpirit in the navy, which, in the ſpring of 1797, endangered the exiſtence of Great Britain, had ſpread to the ſquadron ſtationed at the Cape. Lord Macartney determined at once to bring it to an iſſue; and, as the Flag ſhip lay at anchor at Table-Bay, within point blank ſhot of a battery, he pointed the guns againſt her, heated the ſhot, and, giving the mutineers only half an hour to deliberate, awed them into a complete ſubmiſſion. Soon after this tranſaction, his declining health, which had been much impaired by the gout and other complaints, obliged him to reſign the government, and return to England.

Notwithſtanding theſe infirmities he lived till the ſpring of 1806; but the laſt ſix years of his life were, it appears, greatly embittered by frequent attacks of the gout, attended ſometimes with alarming and dangerous ſymptoms. On the 31ſt of March, in that year, he expired without a ſtruggle.

The manners of Lord Macartney appear, from Mr. Barrow's teſtimony, (confirmed by our own recollection, as well as that of all who knew him) to have been dignified and becoming, yet affable and engaging. His abilities and character are well illuſtrated in this work, by an application of them to the reſpective ſtations which he filled.

"We have ſeen," ſays the author, "that his perſeverance and addreſs were amply put to the teſt in Ruſſia; his indefatigable application to buſineſs, and management of a turbulent aſſembly, in Ireland; and the good effects of his conciliating diſpoſition, his zeal and courage, were ſufficiently manifeſted in his government

ment of Grenada: but in India was the touchſtone to try his ſterling merit; and he was proof to the teſt."—"The whole revenues of the Carnatic, which were, in fact, at his command, with the fee ſimple of Bengal added to them, could not have bribed him to ſwerve one inch from his public duty."

On this part of his noble friend's character, Mr. Barrow expatiates, with an energy that reflects credit on his abilities, and a feeling that does honour to his heart.

Having deſcribed this and other prominent features in the character and conduct of Lord Macartney, together with his ſentiments reſpecting the Slave Trade, and his taſte for literature and poetry, the author gives ſome account of thoſe works of his noble friend, extracts from two of which, together with the whole of the third, are comprized in the ſecond of theſe volumes; namely, "*An Account of Ruſſia in* 1767. *An Account of Ireland in* 1773," and "*A Journal of an Embaſſy from the King of Great Britain to the Emperor of China.*"

"The *Account of Ruſſia,*" he informs us, "was drawn up (by Lord Macartney) into a regular form, from the documents procured from others, and from his own obſervations when miniſter at the Court of St. Peterſburgh."

Some paſſages are here cited from the Introduction, and an analyſis is given of its contents. The "Account of Ireland" appears to have been formed on a ſimilar plan, and to have been drawn up in 1773, ſoon after the return of Lord Macartney from that kingdom. On the "Journal of the Embaſſy to China," (the moſt intereſting portion of the ſecond volume) we cannot expreſs our ſentiments better than in Mr. Barrow's words, which may ſerve as a ſpecimen of his own very able work.

"The Journal, which was kept by his Lordſhip, of his proceedings in China, is a document that cannot fail of being read with pleaſure and ſatisfaction. A detailed account of the progreſs of the embaſſy, and of the conferences and negociations with a court and people who had hitherto been ſuppoſed to hold ſo high a rank among the civilized nations of the world; but of whoſe true character, we had but, at the moſt, a doubtful portrait, muſt be conſidered as curious and intereſting. This document is important in another point of view—it will convey more inſtruction to any future embaſſador with reſpect to the conduct of his miſſion, than he will be able to glean from all the volumes which have been written on the ſubject of China. In the authentic Account of the Embaſſy to China, Sir George Staunton has very ably ſhown the neceſſity which gave riſe to the miſſion,

the views and objects propoſed by the meaſure; the progreſs of the embaſſy from England to China, and its return to the former place. He has ſketched with a maſterly pencil, a picture of the manners, cuſtoms, genius, and character of the Chineſe, and ſupplied much important and intereſting information reſpecting their public revenues, the ſtate of their agriculture, their trade and manufactures. Nor has he omitted to trace the progreſs of the negociation and its reſult; to ſtate what was done and what was attempted to be done; all of which he collected and digeſted from the papers of Lord Macartney, from his own obſervations and thoſe of ſome of the gentlemen in the train of the embaſſador. But though the Journal, now publiſhed, was a material document in the hands of Sir George Staunton, in furniſhing him with facts and occurrences, yet, in every other reſpect, it may be conſidered as a new and valuable addition to our ſtock of knowledge with regard to the genius and character of the Chineſe nation. It not only tells us what was done on different occaſions, but alſo what was ſaid. The principal characters in the piece are brought before us, and introduced to our acquaintance. It not only conveys to us a general deſcription of the manners and character of the court; but preſents us, at the ſame time, with accurate ſketches of individual portraits. It poſſeſſes beſides a very material advantage in one reſpect over a regular compoſition intended to meet the public eye; all the obſervations it contains were made upon the ſpot, and immediately committed to paper in the ſhape [in which] they now ſtand; nothing comprehended in the whole compaſs of this Journal was afterwards inſerted on the ground of recollection; obſervations made on this ground, Lord Macartney juſtly remarks, are apt to vary their hue conſiderably. From the concluding paragraph of the Journal may be collected preciſely its nature and aim. "I now," ſays he, "cloſe my China Journal, in which I have written down the tranſactions and occurrences of my embaſſy, and my travels through this empire, exactly as they paſſed and as they ſtruck me at the time. My ſole view has been to repreſent things preciſely as they impreſſed me. I had long accuſtomed myſelf to take minutes of whatever appeared of a curious or intereſting nature, and ſuch ſcenes, as I have lately viſited, were not likely to obliterate my habits or to relax my diligence. I regularly took notes and memorandums of the buſineſs I was engaged in, and the objects I ſaw, partly to ſerve for my own uſe and recollection, and partly to amuſe the hours of a tedious and painful employment, but I will not flatter myſelf that they can be of much advantage or entertainment to others." Vol. i. p. 408.

To this we may add, that the "*Appendix to the Journal, on the Manners and Characters of the Chineſe*," is, in our opinion, ſtill more inſtructive and intereſting, if poſſible, than the Journal itſelf.

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The Appendix to the firſt volume contains ſeveral important letters from Lord Macartney, and other papers, elucidating ſeveral tranſactions of his public life, and particularly, accounts of two duels in which he was engaged; the firſt at Madras, with Mr. Sadleir, one of the council of that preſidency; the laſt with General Stuart, late commander of the forces at Madras, after the return of his Lordſhip and that officer to England. The conduct of Lord Macartney, (a man of ſuch general good temper and ſound judgment) in provoking the firſt, and engaging in the laſt of theſe duels, affords a ſtriking example of human infirmity.

It is almoſt needleſs to add, that the work of Mr. Barrow has given us real pleaſure, and juſtly claims our warmeſt recommendation.

ART. II. *Fragments, in Proſe and Verſe. By a young Lady, lately deceaſed. With ſome Account of her Life and Character, by the Author of "Sermons on the Doctrines and Duties of Chriſtianity." Fourth Edition.* 8vo 227 pp. Price 6s. Cadell and Davies, &c. 1808.

AT certain protracted intervals of time ſome extraordinary phænomenon makes its appearance in the intellectual world, ſo gifted and ſo diſtinguiſhed above its fellows as to excite one univerſal feeling of wonder and admiration. No one will preſume to deny that this has happened more frequently in one ſex than in the other; and that though many females have appeared whoſe claims to genius and learning alſo will never be denied, there have been no rivals to the illuſtrious names of Homer, Plato, Archimedes, to Newton, Locke, or Milton. Never, however, ſince the time of Madam Schurman have we heard of a woman whoſe endowments, natural and acquired, have been equal to thoſe of the individual, the Fragments of whoſe writings are here preſerved, and edited with great modeſty, though with a becoming animation of friendſhip.

Of what kind they are, and how generally acceptable, is ſufficiently apparent from their having already paſſed through three large editions. Who, from authority leſs ſtrong and leſs ſatisfactory than that which is in this ſmall volume before the reader, could believe that a very young woman ſhould be, not ſuperficially, but thoroughly and familiarly

familiarly acquainted with Hebrew, Arabic, Perſic, Latin, Greek, Erſe, and all, or almoſt all, the languages of Europe; that ſhe was expert in mathematics, perſpective, muſic, dancing, drawing, and, to crown the whole, a charming poet. That ſhe was not equally and alike accompliſhed in all theſe branches of art and ſcience may eaſily be imagined, and her warmeſt admirers may readily concede; but ſufficient proofs remain that ſhe was elevated in powers of mind, natural and acquired, above all general competition.

Her life, we are ſorry to add, was ſhort, and checquered by misfortune. All that ſeems neceſſary on our part is, firſt, to thank the editor for the part ſhe has acted, in erecting this durable mauſoleum to her friend; and, in the next place, by a ſelection from the Fragments, to enable the reader to judge how far the high commendations which precede, are to be juſtified.

The firſt feature which preſents itſelf, is that of poetical taſte and talent. In theſe accompliſhments, Miſs Smith, for ſo we underſtand this excellent young woman was named, might, by cultivation, have attained the greateſt reputation. The following Ode will ſufficiently prove, that in making this aſſertion, we do not paſs the limits of truth.

" *A ſuppoſed Tranſlation from a Welſh Poem, lately dug up at Pierceſield, in the ſame Spot where Llewellyn ap Gryffyd was ſlain, Dec.* 10th, 1281.

" Round Snowdon's ſhaggy brows grim darkneſs hung,
Save that the moon, the gather'd clouds among,
Shot forth at times a dimly-gleaming ray,
Then wat'ry, pale, turn'd her ſad face away.
In Merlin's cave I ſate,
And mark'd her tearful eye;
Which ſeem'd to mourn the fate
Decreed for ſome on high.

" What fate's decreed by heav'n, bleſt beam of night,
That ſo diſturbs thy ſweetly-ſmiling light?
No more it ſhines;—Thou turn'ſt thy face with ſcorn,
And darkly leav'ſt me, wretched and forlorn.
Down the ſteep the torrent roars,
Loud the thunder rings from far,
Billows ſhake the rocky ſhores,
All reſounds the din of war.

" But hark!—This elemental war is drown'd
In one more great, and more terrific ſound;
A ſound high Snowdon from his baſe to tear,
A ſound the ſpirits of the dead ſhall fear!

Spirits

Spirits of my fires, attend!
Down from your clouds, ye bleſt ones, bend!
Tell me, whence theſe ſhrieks of woe
With cries of death confus'dly flow?

" Great Merlin, thou, the chief of Prophets, hear!
To thy own cave 'mid ſtormy winds draw near;
Pour on my darken'd ſoul thy light divine,
And give it in fair truth's bright blaze to ſhine.
He comes, he comes, in miſt array'd,
Slow and ſolemn glides the ſhade!
And while he ſpeaks, the earth ſtands ſtill,
Liſt'ning to his mighty will.

" ' Heav'n-favour'd Bard, my words attentive hear,
Words ſuch as ne'er were giv'n to mortal ear;
I tell the woes to-morrow's ſun ſhall bring,
Cambria ſhall fall, ſhall loſe her much-lov'd king.
On Vaga's banks, near to where once Buillt ſtood,
O'erlooking fair Sabrina's ſilver flood,
Pierc'd with a ſpear inglorioufly he'll fall,
Whence future times that ſpot ſhall Piercefield call.'
So ſaying, like the meteor's blaze,
The ſpirit flies;
And while I gaze,
The dim red light in darkneſs dies!

" But, oh, my country! how ſhall I deplore
Thy cruel doom? Cambria ſhall be no more!
Llewellyn too, our guardian king, ſhall fall,
In him we loſe our only hope,—our all!
Blow, ye winds; and roar, ye waves;
Rend the mountains inmoſt caves;
Let looſe the ſpirits of the ſtorm,
Bid them riſe in human form.

" More fierce than they, in human form appears
That barb'rous Prince, who cauſes all our tears;
A tiger's heart he bears beneath that face,
Which ſeems to promiſe honour, goodneſs, grace.
Let lightning flaſh,
And thunder growl,
Let torrents daſh,
And the black tempeſt o'er me ſcowl;
This ſoul, in uniſon with every guſt,
Shall rage and burn till I be turn'd to duſt;
Ne'er ſhall I patient brook my country's doom,
But ſighing, ſorrowing, ſink into the tomb.

" Daughters

" DAUGHTERS of CAMBRIA, with me mourn,
Sing the ſad woe-breathing ſtrain;
From your fair heads the ringlets torn
Scatter round th' enſanguin'd plain.
No more in ſummer's even tide
Your gentle flocks you'll lead
To where the brook, with flow'ry ſide,
Slow wanders through the mead;
But ſoon to conquerors rude a prey,
You'll quit your native land,
And drag through life your mournful way,
A wretched, captive band!

" WARRIORS, break the ſounding mail,
Caſt down the lance, the helm untie;
Arms ſhall now no more avail,
For you before the foe ſhall fly.
No more, in deeds of arms renown'd,
You'll dare the ſingle fight;
Or with exulting laurels crown'd,
Aſſert your country's right;
But to the woods and marſhes driv'n,
Inglorioufly you'll ſigh;
For ah! to you it is not giv'n
Amidſt your friends to die!

" To Piercefield's Cliffs I'll now a pilgrim go,
Shed o'er my Prince belov'd the tears of woe;
There will I ſeek ſome deep and rocky cell,
Amidſt the thick entangled wood to dwell;
There indulge my plaintive theme,
To the wan moon's icy beam;
While the rocks reſponſive ring,
To my harp's high-ſounding ſtring;
Vaga ſtops her rolling tide,
Liſt'ning to her ancient pride;
Birds and beaſts my ſong attend,
And mourn with me our country's fatal end!" P. 13.

What next, and very ſtrongly impreſſed us in the peruſal of this volume, is the turn and employment of the author's mind, in the general conduct and occupations of her life. This is apparent from her reflections from time to time written down in her little pocket books. Some of theſe alſo we tranſcribe.

" From the little information I can collect by tracing languages towards their ſource, it appears probable that when the inhabitants of the earth quarrelled at Babel, and diſperſed in conſequence, Ham turned, as is generally allowed, towards Africa, where

where Egypt was afterwards called by his name, and by that of his ſon Miſraim. Shem remained in the weſtern parts of Aſia, and ſpread from thence over Europe. This opinion is founded on the very ſtrong traces of the Perſian language which yet remain in the Celtic and all European tongues, not excepting Greek and Latin; though the modern Perſian, with which I compare them, is itſelf derived from the Pehlevi, the ancient language of Perſia, which probably had a much greater affinity with the Celtic. Noah ſays, in the 9th chapter of Geneſis, 'May GOD extend Japhet, and may he inherit the tents of Shem.' In the 10th chapter it is ſaid, that the iſlands were peopled by the deſcendants of Japhet. From theſe circumſtances I conclude that the family of Japhet went eaſtward from Babel, till, coming to the ſea, ſome went over it to the iſlands within ſight, which form the Eaſtern Archipelago; and others followed the coaſt northwards, till they came to ſome point from whence they could ſee America. Thither ſome of them went; while others ſpread themſelves weſtward, and theſe people I take to be the barbarians of the north, who afterwards over-ran all Europe, and who were the ſame as the wandering Tartars, their brethren, now are. Thus the prophecy is fulfilled, for Japhet is indeed extended, and at this day inhabits the tents of Shem all over Europe. This theory ſeems to me to derive great force from the ſimilarity of manners between the wandering tribes of the north, the Tartars, and the Americans; for though ſome nations of America, from a long reſidence in one place, have acquired a degree of civilization, yet there is always a tradition of their having been in a wild ſtate. It is reaſonable to ſuppoſe the deſcendants of Japhet, in conſtantly travelling about, would loſe all the knowledge they had gained from Noah, except ſuch as was abſolutely neceſſary for their ſubſiſtence. We find the deſcendants of Shem alone, who remained nearly ſtationary, and the Egyptians and Chineſe who ſettled ſoon after they left Babel, had leiſure to cultivate the ſciences before the elements of them were loſt. From my ignorance of the Chineſe language, I am at a loſs to determine whether the inhabitants of China are deſcended from Shem or Japhet; the poſition of the country would incline one to believe the latter, though their manners, ſo unlike their Tartar neighbours, ſeem to contradict it; yet this objection may be done away, by ſuppoſing them to ſettle immediately after the diſperſion, which appears probable from their reckoning the cycle of ſixty years from a period ſo remote as 2277 B.C. which anſwers exactly to the building of Babel. Their language conſiſts entirely of monoſyllables, which, with their known diſlike of innovation in every thing, inclines me to think that it may perhaps differ leſs than any other from the original language, or at leaſt from that of Noah." P. 52.

Let thoſe, and alas they form too numerous a claſs of ſociety, who ſpend their time either in idleneſs, or in continually making good reſolutions, of which the ſeductions of the world prevent the practice, read and meditate on what ſucceeds.

"Being now arrived at what are called years of diſcretion, and looking back on my paſt life with ſhame and confuſion, when I recollect the many advantages I have had, and the bad uſe I have made of them, the hours I have ſquandered, and the opportunities of improvement I have neglected;—when I imagine what with thoſe advantages I ought to be, and find myſelf what I am;—I am reſolved to endeavour to be more careful for the future, if the future be granted me; to try to make amends for paſt negligence, by employing every moment I can command to ſome good purpoſe; to endeavour to acquire all the little knowledge that human nature is capable of on earth, but to let the word of GOD be my chief ſtudy, and all others ſubſervient to it; to model myſelf, as far as I am able, according to the Goſpel of CHRIST; to be content while my trial laſts, and when it is finiſhed to rejoice, truſting in the merits of my Redeemer. I have written theſe reſolutions to ſtand as a witneſs againſt me, in caſe I ſhould be inclined to forget them, and to return to my former indolence and thoughtleſſneſs, becauſe I have found the inutility of mental determinations. May GOD grant me ſtrength to keep them*!" P. 57.

Miſs Smith, it appears, was in the earlier part of her life an admirer of Oſſian, but this partiality ſubſided after ſhe became acquainted with the learned languages. An Imitation of Oſſian appears at p. 77, et ſeq. which cannot fail of being acceptable to all who are delighted with that ſpecies of compoſition, which we confeſs we are not.

Some beautiful poetry is occaſionally interſperſed with her reflections; and the Poem in blank verſe at p. 97, on ſome remarkably ſweet tones iſſuing from the wood on the fire, during a ſevere froſt, exhibit a very pleaſing proof with what facility and elegance the writer could diverſify

* "Of this paper Mrs. S—— ſays, 'I firmly believe this prayer was accepted, for I do not recollect any inſtance in which ſhe could juſtly be accuſed of either indolence or thoughtleſſneſs, except on the ſubject of her health; on that point ſhe truſted too much to the ſtrength of a naturally good conſtitution; and had ſo little confidence in human ſkill, that ſhe neglected ſuch means in the commencement of her laſt illneſs, as in all probability would have removed it.'"

her ſtyle and metre. Tranſlations alſo from the German are occaſionally introduced; but what muſt ever entitle Miſs Smith to the higheſt degree of praiſe, and occaſion her "laudari a laudatis," are her verſions from the Hebrew, which are conſidered by thoſe who are competent to decide on their merits, as being remarkable for their accuracy. Perhaps the remarks on Locke, at p. 141, et ſeq. may be pointed out as the moſt ſtriking and moſt ſatisfactory example of preciſion of thought, and acuteneſs of reaſoning, in the whole volume. Enough, however, has been ſaid, and ſufficient proofs, we conceive, introduced to juſtify the aſſertion, that this lady was no common character: and, when in addition to all that has been ſaid above, it is remembered, that a ſpirit of genuine Chriſtian piety, faith, hope, and charity, untinctured by fanaticiſm, and undebaſed by affectation, characterized her ſhort but active life, who will not unite with us in the regret, that ſuch a light ſhould be ſhown for ſo ſhort a time to the world? But God ſeeth not as man ſeeth, and his will be done.

ART. III. *Letters from a late eminent Prelate to one of his Friends.* 8vo. pp. 510. 12s. Cadell and Davies. 1809. Firſt publiſhed in Quarto.

WHEN it is recollected, that Warburton, the eminent prelate, who wrote theſe letters, reigned, for many years, the tyrant of literature; and that Hurd, to whom they are addreſſed, was his moſt confidential friend, it cannot excite much ſurpriſe, that the firſt edition of the volume was all bought up in the ſhort ſpace, we believe, of a month. The contemptuous ſuperiority with which, in his controverſial writings, the biſhop of Glouceſter treated his antagoniſts, whether believers or unbelievers, excited againſt him much hoſtility, even among thoſe who wiſhed well to his cauſe; and the boldneſs with which he advanced opinions, that, though not new, were thought at variance with the eſtabliſhed faith, raiſed ſuſpicions in the minds of many, that he was not always ſincere, when he appeared to be moſt zealous. The curioſity of the public mind, therefore, to learn from his private letters what his principles really were, was wound up to a very high pitch; and that curioſity, we think, will here be fully ſatisfied.

Of his theological principles we indeed have never entertained the ſlighteſt doubt; for in all his great works, though we have met with many ſubordinate opinions, which we cannot adopt, we have found complete evidence, that, in the prime articles of our common faith he was, in the beſt ſenſe of the words, orthodox as well as zealous. Our curioſity therefore, though highly raiſed, could not be exactly of the ſame kind with what we believe to have been the curioſity of many others. We have long known that Dr. Warburton taught the doctrines of the fall and redemption of man, and of the neceſſity of Divine Grace, as they had been taught by ſome of the brighteſt ornaments, not only of our Church, but alſo of the primitive Church, before the plain and ſimple truths of the Goſpel were perplexed by the intricacies of a falſe philoſophy; that theſe were the doctrines, which above all others, he laboured to illuſtrate and to defend; and that even in his moſt ludicrous exhibitions of the follies of methodiſm, he was only anxious to preſerve the ſober Chriſtian from the prejudices which ſuch follies certainly tend, in ſome degree, to excite. Of his levities, on theſe occaſions, we do not indeed approve; for we do not think them calculated to anſwer the end which he certainly had in view; but the purity of that end itſelf appears to us unqueſtionable.

The expectation therefore that was raiſed in our minds, by the publication of his confidential Letters, was that of finding in them not any difference between his private and public opinions, but ſuch a variety of literary and political anecdotes as few men have had opportunities to collect. Great part of the life of Warburton was indeed paſt in ſtudious retirement; but long before the commencement of his correſpondence with Mr. Hurd, Pope had introduced him to ſome of the firſt political characters of the age; while his own works, "The Alliance between the Church and State," and "The Divine Legation of Moſes demonſtrated," had drawn to him the attention of every ſcholar and every divine, not in in England only, but in almoſt every nation of Europe. The literary anecdotes, however, of any importance, which we have found in this volume, are very few, and ſome of them are rendered hardly intelligible by the ſuppreſſion of Hurd's part of the correſpondence. Why his Lordſhip of Worceſter did not order the publication of all his own Letters to his illuſtrious friend, or at leaſt of all of them to which anſwers are here publiſhed, we cannot readily conceive; for it is apparent, that he thought as Warburton thought of all the eminent men who are mentioned in the volume; and

that,

that, with all his caution, he muſt bear his full ſhare of the offence which may be given to the friends of thoſe who are here mentioned, with what will be decreed, too little reſpect.

Reſpect, indeed, ſeems to have been very ſparingly paid by the two friends, to Engliſhmen of letters, who were contemporary with themſelves. By Warburton, Berkeley, Biſhop of Cloyne, is allowed to have been "a great man, though a viſionary;" and Sherlock, Biſhop of London, is mentioned as "ſtanding ſupereminent in the learned and political world;" but, with the exception of theſe two prelates, it would appear, that all learning, and genius, and taſte were, in the opinion of the letter-writers, confined to themſelves, and their moſt intimate friends. Jortin rated his own abilities too high, while the public rated them too low; Middleton had learning and genius, but ſeems to have been at laſt deteſted by Warburton for his infidelity; of the Doctors, Newton and Law, afterwards Biſhops of Briſtol and Carliſle, neither of the friends ſeems to have thought highly; of Lowth very little is ſaid, though enough to ſhow that, even before his quarrel with Warburton, he was no favourite either of him or of his friend; and they both appear to have conceived a moſt unreaſonable prejudice againſt Johnſon, for his Remarks on Warburton's Edition of Shakeſpeare. The writers, whom they ſeem to have placed next to themſelves in the ranks of learning, were Maſon, the poet; Dr. Browne, the Author of Eſſays on the Characteriſtics, &c.; Dr. Balguy, well known by his Tract on the Divine Benevolence; and Mr. Towne, who wrote, in defence of Warburton, *An Inquiry into the Opinions of the antient Philoſophers.*

In theſe ſentiments it is not probable that the public will entirely agree with them; but every good Chriſtian will be delighted with the manner, in which Warburton writes to his intimate friend of infidelity and infidels. Our philoſophers, indeed, though they would not heſitate to employ the harſheſt language, when ſpeaking of a notorious ſwindler, who *could* rob his fellow-creatures only of a *little droſs*, will, we doubt not, be all up in arms, at the rudeneſs of the terms in which Warburton writes (September the 28th, 1749) of the philoſopher Hume, who endeavoured by ſophiſtry to rob the wretched of *every comfort*. He is informing his friend of the plan of his own excellent book on Julian's attempt to rebuild the temple of Jeruſalem, and ſays,

"I am ſtrongly tempted to have a ſtroke at Hume in parting. He is the Author of a little book, called 'Philoſophical Eſſays,'

in one part of which he argues againſt the being of a God, and in another (very needleſsly, you will ſay) againſt the poſſibility of miracles. He has crowned the liberty of the preſs; and yet he has a conſiderable poſt under the government. I have a great mind to do juſtice on his arguments againſt miracles, which I think might be done in few words. But does he deſerve notice? Is he known among you* ? Pray anſwer me theſe queſtions. For if his own weight keeps him down, I ſhould be ſorry to contribute to his advancement to any place but the pillory." P. 14.

As Mr. Hume himſelf has informed † us that, at this period his Eſſays were "entirely overlooked and neglected, whilſt all England was in a ferment on account of Dr. Middleton's *Free Enquiry*," it is probable that Mr. Hurd adviſed his friend to take no notice of them; for the reaſoning of the work called *Julian*, is directed wholly againſt Middleton's objections to miracles, without even an alluſion, that we recollect, to Hume's Eſſay. Of Middleton's infidelity, Warburton has occaſion to write again to his friend, when that Author was labouring under his laſt illneſs.

"I hear," ſays he, "Dr. Middleton has been lately at London (I ſuppoſe to conſult Dr. Heberden about his health), and is returned in an extreme bad condition. The ſcribblers againſt him will ſay they have killed him. But by what Mr. Yorke ‡ told me, his bricklayer will diſpute the honour of his death with them. Seriouſly, I am much concerned for the poor man, and wiſh he may recover with all my heart. Had he had, I will not ſay piety, but greatneſs of mind enough not to ſuffer the pretended injuries of ſome Churchmen to prejudice him againſt religion, I ſhould love him living, and honour his memory when dead. But, good God! that (a) man, for the diſcourteſies done him by his miſerable fellow creatures, ſhould be content to diveſt himſelf of the true viaticum, the comfort, the ſolace, the aſylum from all the evils of human life, is perfectly aſtoniſhing! I believe no one (all things conſidered) has ſuffered more from the low and vile paſſions of the high and low amongſt our brethren than myſelf. Yet, God forbid, it ſhould ever ſuffer me to be cold in the Goſpel intereſts, which are indeed ſo much my own, that without it I ſhould be diſpoſed to conſider humanity as the moſt forlorn part of the creation." P. 54.

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* Mr. Hurd then reſided in Emanuel College, Cambridge, of which he was a Fellow.

† See his Life, prefixed to the Hiſtory of England.

‡ The Hon. Charles Yorke, ſon of the Lord Chancellor Hardwicke, and at that period Solicitor-General.

Though

Though, in his *Julian*, Warburton takes no notice of Hume, he thus writes of him, to his friend, ſome years afterwards.

"There is an epidemic madneſs amongſt us: to day we burn with the feveriſh heat of ſuperſtition; to-morrow we ſtand fixed and frozen in atheiſm. Expect to hear that the churches are all crowded next Friday; and that on Saturday they buy up Hume's new Eſſays; the firſt of which (and pleaſe you) is *The Natural Hiſtory of Religion*, for which I will trim the rogue's jacket, at leaſt fit upon his ſkirts, as you will ſee when you come hither, and find his margins ſcribbled over. In a word, the Eſſay is to eſtabliſh an Atheiſtic Naturaliſm, like Bolingbroke; and he goes upon one of Bolingbroke's capital arguments, that Idolatry and Polytheiſm were before the worſhip of the one God. They ſay this man has ſeveral moral qualities. It may be ſo. But there are vices of the mind, as well as body; and a wickeder heart, and more determined to do public miſchief, I think, I never knew." P. 238.

Theſe marginal ſcribblings, as the author calls them, conſtitute, as is now well known, the ſubſtance of *the Remarks on Hume's Natural Hiſtory of Religion*, which were publiſhed by Dr. Hurd, and addreſſed to Dr. Warburton. This mode of publication was propoſed by Warburton; becauſe, he ſays, "If I have any force in the firſt rude beating out of the maſs, you are beſt able to give it the elegance of form and ſplendor of poliſh;" but, though we believe that Hurd's *taſte* was more correct than his friend's, we imagine that every reader muſt regret, that he who, on this occaſion, beat out the maſs, did not likewiſe reduce it into form. There is very little of elegance or poliſh in the compoſition of the pamphlet, and what little there is by no means compenſates for the total want of Warburton's vigour, and keen though coarſe wit.

That we may introduce all the infidels together, who are particularly noticed in theſe letters, we ſhall here tranſcribe Warburton's account of his quarrel with Lord Bolingbroke, whoſe philoſophy he afterwards ſo completely expoſed in four admirable letters.

"I ſuppoſe (ſays he, December 29, 1751) we ſhall have Dr. Middleton's works ſoon. I queſtion whether the bookſeller does not repent of his project ere now, his ſubſcribers are ſo few and ſlow! and the great patron of them too is gone, which will be another drawback. I think he did Middleton no more than juſtice in preferring him to himſelf. For where the chief merit in two writers lies in ſaying common things well, I ſhall always prefer him who ſays them with ſimplicity and eaſe, to him who

delivers them with pomp and ſolemnity. I believe I have loſt an enemy in Lord Bolingbroke. I am ſure, Religion and the State *has*. I queſtion whether we ſhall ſee any of his MSS. His *Apology for his Public Conduct*, which I have ſeen, affects too many parties to ſee the light; and his apology for his private opinions would ſhock the people too much, as diſſolute as they are now grown. His *Letters concerning the Uſe of reading Hiſtory* (the beſt of his works, as his *Patriot King*, I think, is the worſt), I ſuppoſe we ſhall ſee, becauſe there are printed copies of it in ſeveral hands. It is in two volumes 8vo. It was this work which occaſioned his averſion to me. There is a diſſertation in it againſt the canon of Scripture, which I told Mr. Pope was full of abſurdities and falſe reaſoning, and would diſcredit the work: and, at his deſire, I drew up a paper of remarks upon it, which Lord Bolingbroke never forgave. He wrote an anſwer to it in great wrath and much acrimony; but, by the perſuaſion of a great man, ſuppreſſed it. It is poſſible it may now ſee the light. The paper it was an anſwer to, was drawn up one ſummer's afternoon, as Mr. Pope ſat by me, without taking my hand from the table till it was done, ſo that, as it contained ſeveral ſheets, you will eaſily believe he had advantage enough of me." P. 94.

Next to infidelity, Warburton appears, at every period of his life, to have thought fanaticiſm moſt to be dreaded by the friends of true religion and ſocial order; but while he expreſſed, in private, as well as in public, his abhorrence of the former, he contented himſelf with exhibiting the latter as an object of ridicule. Some earthquakes, which had been felt about the beginning of 1750, excited much alarm among the ſuperſtitious, the fanatical, and the profligate. "The ſecond," ſays Warburton, "has much frightened that colluvies of filth, the court and the city;" and, ſtrange as it may appear now, the alarm was greatly increaſed by certain predictions, which that crazy but well-meaning man, *Whiſton*, had uttered of a third. Warburton, whoſe notions of ſuch events as the inſtruments of *God's moral government* appear, from his Sermon on the firſt public Faſt-Day, after the calamity of Liſbon, to have been at once pious and philoſophically correct, thus expreſſes himſelf of Whiſton's fanaticiſm, and the ſuperſtitious fears of others.

"Pray did you feel either of theſe earthquakes? They have made Whiſton ten times madder than ever. He went to an alehouſe at Mile-end to ſee one, who, it was ſaid, had predicted the earthquakes. The man told him it was true, and that he had it from an angel. Whiſton rejected this as apocryphal; for he was well aſſured, that, if the favour of this ſecret was to be communicated to any one, it would be to himſelf. He is ſo enraged

at

at Middleton, that he has just now quarrelled downright with the Speaker for having spoke a good word for him many years ago in the affair of the mastership of the Charter-house. The Speaker the other day sent for him to dinner; he said he would not come. His lady sent; he would not come. She went to him, and clambered up into his garret to ask him about the earthquake! He told her, "Madam, you are a virtuous woman, you need not fear, none but the wicked will be destroyed. You will escape. I would not give the same promise to your husband." —What will this poor nation come to! In the condition of troops between two fires; the madness of irreligion, and the madness of fanaticism." P. 46.

The two friends do not correspond on fanaticism and infidelity alone. Many letters pass between them on polite literature; and we find in these letters some anecdotes that must be interesting or amusing to every elegant scholar. The following account of Bentley's controversy with the Oxford men, is unquestionably just; and displays that critical acumen, which Warburton, whatever may be thought of his *taste*, possessed in an eminent degree.

"Your generous concern for the character of a truly great and much injured man, Dr. Bentley, charms me. Part of the false judgment passed upon him, which I complain of, is, that he was esteemed *a dunce amongst wits*, which he was as far from being as any man. The wits I meant, were Dr. Garth, Dr. Swift, Mr. Pope, who were all in the interests of a cabal against him; and not the Oxford men, whom, I think with you, he beat at their own weapons. On this subject I must tell you a story.—The only thing the Oxford people hit off, was Bentley's plagiarism from Vizzanius. And when they had done, they could not support it against Bentley's defence; who solemnly denies it, avers it was a calumny, and gives this proof of his innocence, that the Greek passage quoted by him from Jamblicus, on which both he and Vizzanius had founded their discoveries, is differently translated by them.—"The thing as I said it," says the doctor, "is thus; the Pythagoreans enjoined all the Greeks that entered themselves into the society, to use *every man his mother tongue* [φωνῇ χρῆσθαι τῇ πατρῴᾳ], Ocellus therefore being a Dorian of Lucania, must have writ in the Doric. This I took to be Jamblicus his meaning. But Vizzanius has represented it thus; that they enjoined all that came to them to use *the mother tongue of Crotona*, which was the Doric. Whether Vizzanius or I have hit upon the true meaning, *perhaps all competent readers will not be of a mind.*" P. 384 of Dis. Def.)——To this the Oxford men had nothing to reply, though in the future editions they replied to many parts of the *Defence*. And yet I will venture to say, this very defence was his conviction.

"Obſerve the diffidence of the concluding words; ſo contrary to the doctor's manner, that one would ſuſpect he was convinced Vizzanius was right. The truth of the matter is this: the doctor, between his writing the Diſſertation on Phalaris and this *Defence*, had looked into Jamblicus; and found (as you will find if you look into him) that it admits of no other meaning. Yet I will venture to ſay the words of Jamblicus taken ſeparately, juſt as they are quoted by Vizzanius without the context, would have been tranſlated by every man, who underſtood the Greek idiom, juſt as Dr. Bentley had tranſlated them. From whence I conclude, that when Dr. Bentley wrote the Diſſertation on Phalaris, he had ſeen the words of Jamblicus no where but in Vizzanius, conſequently the charge upon him was juſt." P. 10.

That this concluſion is fairly drawn, cannot, we think, be doubted; and it is certainly creditable to the acuteneſs of Warburton, that he detected what had eſcaped the ſagacity of Atterbury and Freind.

The following anecdote is curious, though it is probably introduced here becauſe the gentleman laughed at, had the preſumption to conſtitute himſelf the rival of Warburton as an editor of Shakeſpeare.

"You aſk about the Prebendary of Rocheſter. Browne (the Pipe-of-tobacco Browne *) wrote a lampoon on Lord Granville, called "The Fire-ſide." To add the more poignancy to his ſatire, he, in the wantonneſs of his ſpleen, conceived a deſign that Upton ſhould write notes upon it. He knew him to be dull enough not to ſee the drift of the lampoon, and vain enough to think himſelf honoured by the requeſt; ſo he got him to his chambers, and perſuaded him to write what indeed he himſelf in part dictated to him. In this condition the lampoon was printed, and then Browne told all his acquaintance the joke." P. 42.

It is very generally known that Warburton, in early life, publiſhed a pamphlet on prodigies, which, though he afterwards wiſhed to ſuppreſs it, has been re-publiſhed ſince his death. His own account, therefore, of the original publication, and ſubſequent fate of that tract, will probably be acceptable to our readers.

"I was very much a boy (ſays he) when I wrote that thing about prodigies, and I had never the courage to look into it ſince; ſo I have quite forgot all the nonſenſe that it contains. But ſince you mention it, I will tell you how it came to ſee the light. I met, many years ago, with an ingenious Iriſhman at a coffee-

* Iſaac Hawkins Browne, author of a poem called *The Pipe of Tobacco*. Rev.

houſe near Gray's-Inn, where I lodged. He ſtudied the law, and was very poor. I had given him money for many a dinner; and at laſt I gave him thoſe papers, which he ſold to the book-ſellers for more money than you would think, much more than they were worth. But I muſt finiſh the hiſtory both of the Iriſhman and the papers. Soon after he got acquainted with Sir W. Younge, wrote for Sir Robert, and was made Attorney-General of Jamaica: he married there an opulent widow, and died very rich a few years ago here in England; but of ſo ſcoundrel a temper, that he avoided ever coming into my ſight; ſo that the memory of all this intercourſe between us has been buried in ſilence till this moment. And who ſhould this man be but one of the heroes of the Dunciad, *Concannen* by name. The papers had a ſimilar fortune. A few years before Curl's death, he wrote me a letter, to acquaint me he had bought the property of my excellent Diſcourſe; and that as it had been long out of print, he was going to reprint it; only he deſired to know if I had any additions or alterations to make; he ſhould be glad of the honour of receiving them. The writer, and the contents of his letter, very much alarmed me; ſo I wrote to Mr. Knapton to go to the fellow, and buy my own book of him again, which he did; and ſo ended this ridiculous affair, which may be a warning to young ſcribblers." P. 218.

The following anecdote cannot perhaps be called literary, but it will amuſe the reader; eſpecially when he has been informed, that of all contemptible creatures the moſt contemptible, in the opinion of Warburton, appears to have been a literary coxcomb.

"When you ſee Dr. Heberden, pray communicate to him an unexpected honour I have lately received. The other day, word was brought me from below, that one Sir William Browne ſent up his name, and ſhould be glad *to kiſs my hand*. I judged it to be the famous phyſician, whom I had never ſeen, nor had the honour to know. When I came down into the drawing-room, I was accoſted by a little, round, well-fed gentleman, with a large muff in one hand, a ſmall Horace open in the other, and a ſpying-glaſs dangling in a black ribbon at his button.

"After the firſt ſalutation, he informed me that his viſit was indeed to me; but principally, and in the firſt place, to *Prior-Park*, which had ſo inviting a proſpect from below; and he did not doubt but, on examination, it would ſufficiently repay the trouble he had given himſelf, of coming up to it on foot. We then took our chairs; and the firſt thing he did or ſaid, was to propoſe a doubt to me concerning a paſſage in Horace, which all this time he had ſtill open in his hand. Before I could anſwer, he gave me the ſolution of this long miſunderſtood paſſage: and, in ſupport of his explanation, had the charity to repeat his

own paraphraſe of it in Engliſh verſe, juſt come hot, as he ſaid, from the brain. When this and chocolate were over, having ſeen all he wanted of me, he deſired to ſee ſomething more of the ſeat; and particularly what he called the *monument*, by which I underſtood him to mean, the Prior's tower, with your inſcription. Accordingly I ordered a ſervant to attend him thither; and, when he had ſatisfied his curioſity, either to *let him out from the park above into the down*, or *from the garden below into the road*. Which he choſe, I never aſked; and ſo this honourable viſit ended. Hereby you will underſtand that the deſign of all this was to be *admired*; and indeed he had my *admiration* to the full; but for nothing ſo much as for his being able, at paſt eighty, to perform this expedition on foot, in no good weather, and with all the alacrity of a *boy*, both *in body and mind*." P. 404.

The reader, who is acquainted with the works of Warburton and Hurd, will not ſuppoſe that their confidential letters to each other contained nothing but criticiſms on the writings of ſuch authors as Bentley, and anecdotes, ſerious and ludicrous, of characters in which they were ſo little intereſted, as in thoſe of Whiſton, Upton, and Browne. They were better employed in furniſhing to one another hints for the improvement of the works in which they were themſelves reſpectively engaged; and the praiſes laviſhed by Warburton on his friend's *Dialogues*, and his *Commentary on Horace's Art of Poetry*, &c. appear to us as extravagant as any thing which Hurd ſaid, or could ſay, in return, of *the Divine Legation of Moſes*, or of the *Commentary on Pope's Eſſay on Man*. That Hurd miſtook the object of Horace in the *Art of Poetry*, or at leaſt found in that poem a *unity of ſubject*, which the author never meant it to poſſeſs, is now very generally admitted; and we muſt acknowledge that his highly-praiſed *Dialogues* have always appeared to us fraught with the faults of modern dialogues in general, in which the characters of the reſpective ſpeakers are never well diſtinguiſhed, nor long kept up. The only Engliſh dialogues which appear to us compoſed on the true Greek model, and to exhibit throughout the whole work the characters and manners of the ſeveral ſpeakers, are the dialogues of Berkeley's *Minute Philoſopher*; but with theſe, though he was well acquainted with them, and aware of all their merit, Warburton does not compare the Dialogues of his friend.

His opinion of Hurd's taſte and learning, ſeems to have been really ſo high, that he never diſplays any of his uſual arrogance when writing to him. Nay, he appears to us to have ſometimes relinquiſhed his own opinions in deference

to his judgment, even when his own opinions, as far as we can collect them from this correſpondence, had their foundation in truth; and it is only in theology that he claims to himſelf any ſuperiority over his friend. This claim was indiſputably well founded; for it appears that Hurd, long after he was a fellow of Emanuel, and a preacher at Whitehall, an office which Warburton had procured for him from the Biſhop of London, had not even entered on the regular ſtudy of theology! Hence we find his illuſtrious friend repeatedly urging him to lay aſide every other ſtudy for the ſtudy of the bible; giving him directions, apparently at his own requeſt, for the ſucceſsful proſecution of that ſtudy; and regretting that he was not better able to conduct him through it. On one occaſion he ſays,

"Nothing could give me greater pleaſure than to find you have a determined purpoſe to proſecute the ſtudy of Theology at the fountain-head. You are the only ſucceſſor I could wiſh to have. And if, for ſome ſecret reaſons of providence, theſe attempts (of himſelf and his ſucceſſor) be not defeated, I am ſure, if you live, you will effect what I attempted, to make revelation underſtood, which we are ignorant of to a degree, that will hereafter appear amazing to you. But

——— Ex me verumque laborem;
Fortunam ex aliis." P. 63.

From this paſſage, and ſome others ſcattered through theſe letters, it would appear that Warburton really imagined, as his flatterers declared*, that he had diſcovered a key to the true underſtanding of the Scriptures, which had been hidden from the whole Chriſtian world ever ſince the age of the apoſtles! That he had a very clear conception of the import of God's ſeveral revealed diſpenſations to man, and of their relation to each other, is unqueſtionable; and we are willing to admit, that, by his writings, he contributed more than any other individual of his day, to recall divines to the right path, from which many of them had been drawn aſide by a vain philoſophy; but we cannot admit that he made any *diſcovery*, in the proper ſenſe of the word, or that he taught any truth that had not been taught in the Engliſh Church before he was born.

He taught†, that the *death* incurred by the human race, through the fall of their firſt parents, was the loſs of immor-

* Browne, in his *Eſſay on Satire*, and his *Eſtimate of the Manners and Principles of the Times*.

† In *the Divine Legation*, and in his ſermons.

tality;

tality; that the Moſaic law, conſidered by itſelf, as a diſpenſation diſtinct from the Goſpel, held out no proſpect of future rewards and puniſhments to its votaries; and that Chriſt not only brought to light, but was likewiſe the *author* of, life and immortality; for "as in Adam all die, even ſo in Chriſt, and in Chriſt only, ſhall all be made alive:" but all this had been long before taught by Biſhop Bull, and Mr. Locke, with many others, to the writings of whom he was no ſtranger. It is indeed ſo obviouſly the view, which the ſacred Scriptures give of the fall and redemption of man, and of the progreſſive method in which life and immortality were brought to *light*, that it never, we think, could have been miſtaken, if ſome of the early converts to the faith had not entered on the ſtudy of the oracles of God with minds perverted by a vain philoſophy. The words employed by Moſes, when he relates the terms of the firſt covenant of life made with man, cannot, as we have elſewhere proved *, be conſiſtently underſtood to mean any thing more by the word *death*, than that death which is common to man and beaſt,—"a ceaſing to be, the loſing of all actions of life and ſenſe," as Locke expreſſes it. For, as the ſame Chriſtian philoſopher obſerves †, "it ſeems a ſtrange way of underſtanding a law, which requires the plaineſt and directeſt words, that by *death* ſhould be meant *eternal life in miſery*,—or the *neceſſity of ſinning continually*, and ſo multiplying the provocation." That Biſhop Bull underſtood the penalty of the firſt tranſgreſſion in the ſame ſenſe of the word death is univerſally known, and indeed apparent from the two following theſes, which he maintains in his *Examen Cenſuræ*, &c.

1. *Fœdus vitæ cum* Adamo *initum in ſtatu integro, per ipſius peccatum irritum fuit non modo ipſi, ſed et poſteris ipſius, ut jam omnes Adæ filii, quâ tales, ſint filii mortis, h. e.* A PROMISSO OMNI VITÆ IMMORTALIS PENITUS EXCLUSI, *ac moriendi neceſſitati, abſque ſpe reſurrectionis, ſubjecti.*

7. *Nullum unquam æternæ vitæ Fœdus cum lapſi* Adami *poſteris inivit Deus, quod non in Chriſto Servatore noſtro, altera illo* Adamo, *confirmatum ac ſancitum fuerit; proinde ipſiſſimum fuerit Evangelium, juxta illud Apoſtoli* (Rom. 6. v. ult.) *Donum Dei eſt vita æterna in Chriſto Jeſu Domino noſtro.* Anim. xvii. p. 76, &c.

But if theſe two theſes were eſtabliſhed, and we think they were completely eſtabliſhed, by the learned author and

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* Vol. XXI. pp. 592—596.

† *Reaſonableneſs of Chriſtianity.*

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his editor *, it follows that the death incurred by the ſin of Adam was the forfeiture of immortality both to himſelf and his deſcendants; that the Moſaic law, conſidered as *a diſpenſation diſtinct from the Goſpel*, neither taught, nor could teach, life and immortality †. It follows alſo, that Chriſt, by his death on the croſs, and his reſurrection from the dead, is the author of immortality to the whole human race; and we really know nothing beyond theſe poſitions, of any importance to the right underſtanding of revelation, that Warburton has taught, either in his *opus magnum*, or in his ſermons. He has perhaps taught theſe truths ſomewhat more conſiſtently than his great maſter, Biſhop Bull, who ſeems occaſionally to have been perplexed by the ſame philoſophical concluſions, which we believe to have originally perplexed the doctrines of the fall and redemption of man; and he certainly had juſter notions than Locke appears to have had of *human merit*; but a competent reader will eaſily derive from his Bible, with the aid of Locke's Reaſonableneſs of Chriſtianity, and Bull's Latin and Engliſh works, as correct notions of the great object of revelation, as he could derive from his Bible, with the aid of Warburton's theological works.

Theſe works, however, have undoubtedly been uſeful; for at the period, when, as Johnſon expreſſes it, "Warburton began to make his appearance in the firſt ranks of learning," ſuch divines as Biſhop Bull were not in faſhion; and

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* *Grabe.*

† Hence it is that the Sadducees, though they admitted not the doctrine of the reſurrection, and even went ſo far as to ſay, that there is neither angel nor ſpirit, were yet members of the Jewiſh church, and frequently held the office of high-prieſt, towards the concluſion of the Jewiſh polity. But had the Moſaic law, conſidered as a diſtinct diſpenſation by itſelf, been underſtood to teach the doctrine of life and immortality, ſurely the Phariſees, who were by much the moſt numerous ſect, would have expelled the Sadducees both from the temple and the ſynagogue, inſtead of permitting them to exerciſe the office of high-prieſt. Such of the Jews as looked through the types and ſhadows of their law, to the bringing in of a better hope, and underſtood the writings of the prophets, believed in a future ſtate of rewards and puniſhments, on evidence of the ſame kind, though inferior in degree, that we do; and were, to all intents and purpoſes, Chriſtians; but the Sadducees, who reſted in the *letter* of the law, could have no ſuch *Chriſtian* faith or hope.

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the *Scripture* doctrine of redemption too generally gave place to the oppoſite ſchemes of Calviniſts and Socinians. Of theſe two ſects, the former taught, that Chriſt died only for a ſmall number of the human race; while the latter, with Hoadley at their head, denied that his death was any kind of atonement, or that Chriſtianity is any thing more than a republication of the religion of nature; and of theſe doctrines, Warburton always writes with contempt or indignation. Even in theſe letters, where his language is much cooler than in his controverſial writings, he calls "*Prieſtley* a wretched fellow," and ſpeaks thus of Biſhop Clayton's *Eſſay on Spirit*:—

"The Biſhop of Clogher, or ſome ſuch heatheniſh name in Ireland, has juſt publiſhed a book. It is made up out of the rubbiſh of old hereſies; of a much ranker caſt than common Arianiſm. Jeſus Chriſt is Michael; and the Holy Ghoſt, Gabriel, &c. This might be hereſy in an Engliſh biſhop, but in an Iriſh it is only a blunder!" P. 92.

That a man ſo learned, ſo zealous, and we muſt have leave to ſay, in the fundamental articles of Chriſtianity, ſo orthodox, ſhould have been upwards of ſixty years of age before he was promoted to the epiſcopal bench, and then never raiſed higher than to the See of Glouceſter, would appear rather extraordinary, were it not evident from theſe letters, that his conduct through life was not calculated to recommend him to thoſe who have the diſpoſal of eccleſiaſtical preferment. He ſeems to have deteſted the court, and to have written of it, and of every thing elſe, his real ſentiments to all with whom he correſponded; and ſuch was the variety of enemies which his arrogance in controverſy excited againſt him, that theſe ſentiments could hardly fail to find their way abroad, and ſtep between him and the rewards, which might otherwiſe have been beſtowed on learning ſo uſefully employed. On one occaſion we find him thus expreſſing himſelf.

"What could make that important blockhead (you know whom) preach againſt me at St. James's? He never met me at *Court*, or at *Pouis* or *Newcaſtle Houſe*. And what was it to him whether the Jews had a future life? It might be well for ſuch as him, if the Chriſtians had none neither. Nor, I dare ſay, does he much trouble himſelf about the matter, whilſt he ſtands foremoſt amongſt you in the new *land of promiſe*; which, however, to the mortification of theſe modern Jews, is a little diſtant from that of *performance*." P. 88.

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On another occaſion he ſays,

" I deferred making my acknowledgments for the favour of your laſt obliging letter, till I came to town. I am now got hither to ſpend the month of November—the dreadful month of November! when the little wretches hang and drown themſelves, and the great ones ſell themſelves to the C— and the Devil. I ſhould be glad if any occaſion would bring you hither, that I might have the pleaſure of waiting on you.—I don't mean to the C— and the Devil, but in Bedford-row (where his own houſe was). Not that I would fright you from that earthly Pandemonium, a C—, becauſe I never go thither. On the contrary, I wiſh I could get you into the *circle*. For (with regard to you) I ſhould be ſomething of the humour of honeſt Cornelius Agrippa, who when he left off conjuring, and wrote of the *vanity* of the art, could not forbear to give receipts, and teach young novices the way to raiſe (and lay) the Devil. One method ſerves for both, and his political repreſentatives are rendered tractable by the very ſame method, namely, *fumigations*. But theſe high myſteries you are unworthy to partake of." P. 15.

Very little harm could enſue from his writing in this manner, to a friend ſo faithful as Hurd; but it appears, that he expreſſed his ſentiments in nearly the ſame way, after he became a biſhop, even at the *levee*; and that he wrote, with the ſame want of worldly wiſdom, to almoſt every perſon, and, among others, to Dr. Middleton, whoſe widow threatened to publiſh his letters. When to this imprudent conduct we add, what has indeed been always ſuſpected, and is here proved by his own acknowledgment, that he contrived to inſert into the notes on the *Dunciad* many perſons of eminence, who were totally unknown to the author of that poem, only becauſe they had offended himſelf or his friends, we cannot wonder that Warburton's promotion came late; and that, after it did come, it kept not pace with the promotion of others, of whom ſome were hardly qualified to ſupply the place of his *amanuenſis*. Yet, on the whole, he appears in this correſpondence to have been a much more amiable man than we had imagined him to be; far from arrogant to thoſe, who were neither infidels, nor coxcombs, nor inſolent to him; ready to ſolicit for his friends, what he would not deign to aſk for himſelf; and in the diſcharge of his duties as a biſhop exemplary. That his own report of himſelf, with reſpect to his epiſcopal conduct, may be relied on, cannot be queſtioned; for it relates to matters in which Hurd, whom he made Archdeacon of Glouceſter, could not be deceived; and the letters are written in a ſtyle ſo negligent,

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that they cannot have been intended to deceive the public. We have not, therefore, a doubt, but they "give, as Biſhop Hurd aſſures us they give, a true picture of the writer's character;" and we have, on that account, read them with much pleaſure, which, however, would have been greatly augmented but for the omiſſions, which we have already mentioned with regret. As theſe omiſſions cannot, we ſuppoſe, be now ſupplied, we would adviſe the publication of *Warburton's Life*, by Hurd, in 8vo. which would certainly be purchaſed by every man who is in poſſeſſion of theſe Letters, or of any of the 8vo. editions of Warburton's works; for the Letters throw light upon ſome paſſages in the Life, as the Life throws light upon ſome of the Letters, and on many parts of the works.

ART. IV. *Sketches of Truth, Moral and Religious, with a Reference to the Alliance of Church and State. In Two Parts.* 8 Vols. 12mo. Newcaſtle. Longman, &c. 1808.

THESE Sketches are by no mean hand. The deſign is evidently good; the colouring, though ſtrong in many places, chaſte and correct; the touches lively, and in ſome places brilliant. The whole, in ſhort, betrays the hand of a maſter. Many of them, however, are ſtill certainly mere ſketches; much remains to be filled up to complete the deſign, but this may reaſonably be left to the judicious and conſiderate reader. The author thus introduces his ſubject.

"'What is truth?' was the queſtion of an iniquitous governor, addreſſed to him who is the truth. Pilate neither wiſhed nor waited a reply: he was apprehenſive that truth might prove inconvenient to him; he felt the force of truth; but as truth accorded not with his rules of moral life, prudence urged him to ſuppreſs an inconvenience. Modern enquirers after truth, with the views of Pilate, have not Pilate's honeſty. Profeſſing the higheſt veneration for the virtue, they would make the world believe that truth is the great object of all their reſearches: whereas the moſt ardent of her admirers are incapable of diſtinguiſhing the features of truth, when they accidentally meet her, and would diſdain to acknowledge her, were truth unadorned to preſent herſelf to their view.

"To account for ſuch unreaſonable conduct in reaſonable creatures, let it be conſidered, that every man has his favourite

ſyſtem,

ſyſtem, which by a ſecret treaty with his paſſions, he has pledged himſelf to ſupport; and that, conſequently, to ſuit his ſyſtem to every man, truth muſt either be diſfigured or diſowned. The fact is, this barefaced virtue did heretofore dwell upon the earth; but being found at variance with mens' wants and wiſhes, and having ventured to thruſt herſelf, in an undreſſed ſtate, into all companies, ſhe was thought rude and vulgar; and from becoming at firſt a little troubleſome, ſhe was ſoon *voted* impertinent; and at length, grew ſo extremely obnoxious to ſociety, that with univerſal acclamation, and without being ſuffered to ſpeak a word in her own defence, ſhe was ſentenced to be driven out, bare and naked as ſhe was, into perpetual baniſhment. How wonderful then is it, that a regard for the name ſhould exiſt, when the thing itſelf is a nonentity, or if it exiſt, it is only as an empty ſhadow! but does not the ſhadow prove the reality of the ſubſtance? and muſt not that ſubſtance be of infinite value, whoſe ſhadow is ſo eaſily purſued?"

The titles of the ſeveral ſketches in the firſt volume are enough to alarm any thinking mind; as for inſtance:

Truth, whether it exiſts. Truth, where it exiſts. Society not founded in Truth. Law derived from Confuſion. Society not dependent on Truth for its ſupport. Law, the profeſſion of, at variance with Truth, and ſupported by Confuſion. Whether Truth ſupports the Britiſh Throne. Truth, whether influencing the Britiſh Parliament in all its Meaſures. Truth, in what Degree connected with political Expediency. Public Faith, whether founded in Truth. Public Manners, whether founded in Truth. Of Education as founded in Truth.

It will be obvious that the anſwers to *ſuch* enquiries being brought into the compaſs of *one* ſmall duodecimo volume, cannot be very full; nevertheleſs, if beſides what is expreſſed, very much more is ſo plainly hinted at and inſinuated, as to be eaſily ſupplied, the real quantity of matter may much exceed what is viſible and oſtenſible. We wiſh one ſketch could have been appropriated to the extraordinary circumſtances in which truth has been placed by the politics of the Continent. She may have been ill treated here, and much diſcarded from certain aſſociations and companies, but nothing ſurely ever exceeded the mockery to which ſhe has recently been expoſed, as well in the decrees, declarations, and public bulletins, which have been iſſued under the authority of the Regenerator of Europe, as in the addreſſes preſented from different quarters to that auguſt perſonage. But this, by the bye. To ſhow the humour of the author we ſhall tranſcribe ſome of his remarks in proof of

what

what is placed at the head of his ſeventh ſketch, namely, that the profeſſion of the law is at variance with truth, and ſupported by confuſion.

"It has been frequently obſerved, that were the acts of the Legiſlature more perſpicuouſly worded with a proportionable abridgment of *conjunctive* and *disjunctive* particles the more clearly, they would be underſtood, and that as they are deſigned for the direction of all men, by being ſimplified, they would be reduced more nearly to the level of the capacities of all men, and conſequently require leſs exertions of the ſkill and ingenuity of any to fix their preciſe intention. Now, were truth the great object of law and its expounders, is it not as clear as the light, that a more ready and ſimple mode of diſplaying truth would long ago have been adopted? But, when it is conſidered, that the practitioners of law thrive in exact proportion to the *quantum* of perplexity and prolixity of legal proceedings, the inference that confuſion, not truth, is the grand object of law and its practitioners, muſt be allowed to be juſt and natural. Truth is light; and notwithſtanding, the *uncertainties* of the law are called *glorious*, i. e. full of light, (whence ſome of its advocates contend that law is full of light alſo) yet it is worthy of remark, that the comforts of this light ſhine only on the practitioners of law; for its glories are incommunicable to the parties moſt feelingly *concerned for the caſe* in the inveſtigation of truth. The harveſt of the law is obſerved to be moſt abundant when reaped in miſts and thick clouds, and impenetrable darkneſs, i. e. confuſion. But darkneſs and confuſion ſubſiſt not in light and truth. (We are ſorry to add what follows) even that ſolemn appeal to the God of truth, which is required of all her conſtituted judges (jurymen, witneſſes, &c.) is frequently made with ſuch inattention and irreverence, as muſt of itſelf, were there no other argument, evince, either that truth is not at all concerned in the buſineſs, or that men believe the God of truth to be inattentive to her concerns."

In regard to the wording of the public ſtatutes, &c. there is alſo the following ſubjoined as a note. (We know enough of the reſpectable members of the law to be perſuaded that they will be more amuſed than offended by the extract we produce.)

"The ſtatutes at large are not ſeldom rendered more intricate by the endeavour to elucidate their meaning with the aid of particles; and we are ſo familiarized to the ſtile of an act of parliament, and to the rounding of its periods by the *aforeſaid*, *ſaid*, *ſame*, *however*, *notwithſtanding*, &c. That, were the number of theſe indiſpenſable make-weights retrenched, the dignity of the acts of Legiſlature might, peradventure, materially ſuffer.

Is

Is it becauſe the gentlemen, who are employed in drawing up theſe acts, are paid by the ſcore for their words? or that having heretofore been cenſured for the omiſſion of ſome weighty particle, in their anxiety to avoid one extreme they run into another? Like the ſchoolboy who having been puniſhed for his negligence in omitting ſome inſignificant little word in a copy of Latin verſes, in his next exerciſe, to ſhew that he had not forgotten the reproof, preſented his maſter with the following couplet:

" Carmina non bona ſunt ſine nunc, ſine tunc, ſine quando,
Quandoquidem, quoniam, quippe, ſed, atq; quia.

Which may be thus rendered:

" Statutes are bad without an and, now, then,
Alſo, becauſe, but, ſame, aforeſaid, when.

" Nearly allied to the *aforeſaid* particle; and of equal utility are many of the law phraſes, adopted, it is preſumed, for the ſake of the *ſolemn*, which naturally attends the *prolix*: to inſtance in the following,

" *To the contrary notwithſtanding—Each and every particular—Touching and concerning—Rights nominal and titular—*

" The very *uſeful* legal phraſe—*Touching and concerning*—may ſerve to introduce an epigram on an old faſhioned barriſter, who was immoderately fond of that expreſſion.

" No wonder this quaintly-joined phraſe,
With Sir Humdrum a fav'rite ſhould be,
For he ne'er feels *concern* for the caſe,
Until he has *touched* the fee."

To the quotations which ſtand at the head of Sketches IX. and X, viz. Whether truth influences the Britiſh Parliament in all its meaſures, and in what degree it is connected with political expediency, the author very wiſely leaves the anſwers to the judgment and determination of the reader, after laying down ſome axioms as applicable to certain caſes of political expediency, ſanctioned by that auguſt body. One axiom is this: " Let every poſſible advantage to the community be ſuppoſed to ariſe from the oblique movements which expediency warrants. If they injure the morals of the people, whatever prompts thoſe movements cannot be connected with truth." He then notices the ſlave-trade. " So long (foſtered ſhall it be ſaid, rather) connived at by the legiſlature without horror." The Lottery, Provincial Banks, &c. He does not altogether contend that truth muſt never give way to expediency; he admits, that in politics, extreme caſes may ariſe, which will require the ſacrifice of ſome acknowledged principles; and

he inſtances the caſe of the ſeizure of the Daniſh fleet, in the autumn of 1807, of which he obſerves, that " If ever an extraneous meaſure, which does not exactly ſquare with truth can be juſtified by the neceſſity of the times, it is this meaſure." The note ſubjoined here, we cannot refrain from tranſcribing.

" Had it been poſſible for poſſeſſion to have preceded negotiation, the Daniſh fleet would have been ſecured in the moſt deſirable way without blood-ſhed; and retained *as a ſacred depoſit*, to be reſtored to the Daniſh government, whenever in that caſe it might be *ſo* reſtored with ſafety to Great Britain. There is a ſet of grumbling politicians, who can diſcern no difference between the above meaſure of ſtrict neceſſity and the following inſtances of tyrannical cruelty. The entrapping, impriſoning, and poiſoning of the Governor of St. Domingo, Touſſaint; the ſeizure and murder of the Duc D'Enghien; the maſſacre of 3,800 Turkiſh priſoners in cold blood; the clearing of a whole hoſpital of 580 wounded ſoldiers by poiſon; the expulſion of the Houſe of Braganza from the throne of Portugal * becauſe it was *expedient* to puniſh that houſe for its wilful neglect of ſecuring the perſons of Britiſh merchants while Portugal was at peace with Great Britain."

We were highly pleaſed with the twelfth ſketch on public manners. The violation of truth in private parties and aſſemblies, and in the article of dreſs. The author's ſatire in this ſketch is very neat and pointed; and if our limits would admit we ſhould be tempted to make many extracts from it. His note on the equalizing tendency of the mode of dreſs indulged in by the lower orders of ſociety, we cannot omit, becauſe it is certainly a very notorious inſtance of the bare-faced violation of truth, and is come to a paſs that threatens much evil and confuſion.

" But from that ſpecies of vanity, which is connected with dreſs, Philalethes (this is the title the author uſes in his dedication) would by no means exclude the male ſex; for by wearing clothes above his rank in life, every *ſhadow* of a gentleman may *now* appear (ſumptuary laws are tacitly repealed) what he would be, not what he is. And, is not this as great a ſatisfaction to weak minds as the attainment of their wiſhes would produce? Nay, by this general diſregard to truth in dreſs, great convenience ariſes to individuals; for every man enjoys the

* Written in December 1807. *Another* expulſion on the ſcore of *expediency* hath ſince taken place!!

privilege

privilege of that reſpect which is attached to a ſuperior ſtation, whereby all men become equal. This ſort of vanity is ſo predominant in both ſexes, that even the appearance of truth is ſcouted, as a thing intolerable, becauſe it is ſo intimately connected with that equally intolerable principle called ſhame."

Though we were taught to expect two diſtinct parts of this work, yet we muſt confeſs we were ſomewhat ſurpriſed at the turn the work takes in the ſecond volume. To ſay we were diſappointed would be very wrong, and yet we could have wiſhed for more in the ſtyle of the firſt volume, without a word leſs of the two laſt. Theſe latter are wholly upon the church, the eſtabliſhment, public liturgy, canons, articles, &c. &c. They are very ſenſibly and learnedly written, and contain many important remarks *. Some people will undoubtedly not approve the diſpoſition ſhown by the author, totally to un-church (if we may uſe the term) what has commonly been called the Church of Rome; but his ſtrictures upon this ſubject, undoubtedly, contain much ſound reaſoning, and clearly evince, that many inconſiſtent and unguarded conceſſions upon this head have been made by ſome of our moſt eminent divines. The author totally rejects the terms *true* and *falſe* as applied to any Chriſtian church. The firſt, he ſays, (and we think, in ſtrictneſs of language, he is quite right) is redundant, and the latter abſurd, nay, even impious. This certainly demands conſideration. *Falſe doctrine*, falſe *ſacraments*, and wrong *diſcipline*, according to the learned writer, muſt neceſſarily un-church any religious ſociety calling itſelf Chriſtian. We ſhould be glad to preſent our reader with much of the author's reaſoning upon this head, and with his remarks on the articles connected with it, but to give a mutilated account of

* We cannot omit to mention that we were rather puzzled to underſtand the author's alluſion to Mr. Lancaſter's ſyſtem of education at the end of his preface to the ſecond part. In his Sketch on Education, the concluding ſketch of his firſt part, he expoſes in lively terms the dangerous omiſſion of religious inſtruction, and very particularly of the leading doctrines of the goſpel, and yet, in a note at the foot of the preface to the ſecond part, he expreſsly exonerates Mr. Lancaſter's ſyſtem from all charges of this kind, though we have always been induced to think that ſyſtem particularly defective in this point, to the poſitive ſuppreſſion of ſome of the moſt ſaving truths of Chriſtianity, which Philalethes ſo much condemns in the ſketch immediately preceding.

his arguments would be doing him a manifeſt injuſtice; and to extract the whole that he urges upon the ſubject would far exceed our limits; we can only ſay that his remarks are highly deſerving of attention, particularly of the attention of all who have the real welfare of Church and State at heart, or wiſh to be well acquainted with the hiſtory and juſt pretenſions of our own eſtabliſhment.

Philalethes does not omit to notice the objectionable and (as he juſtly terms it) moſt abominable expreſſion, applied to the ſacramental teſt, of "*qualifying* for an office." It is ſuch an abuſe of the original intention of the legiſlature, and ſuch a bare-faced violation of the truth, that it deſerves a place in theſe Sketches. We fully agree, that the qualification might better have conſiſted in a teſtimonial of the individual's *previous* regular attendance at the altar of his own pariſh church at all the great feſtivals. This muſt have been originally intended, and the abuſes of the teſt are certainly diſgraceful, both to the legiſlature and the perſon offending. It would become the former to increaſe the difficulty of ſuch abuſes. A religious teſt ought only to have in view, a previous and indiſputable qualification.

We much approve the author's remarks on extemporaneous prayer. His notes alſo upon this topic are valuable and important.

The author has great objections to the Holy Communion being ſtill called "A Sacrifice, a Feaſt upon a Sacrifice, the Unbloody Sacrifice, &c." "Why ſuch a notion ſhould ſtill prevail, and be contended for by many divines," he expreſſes himſelf at a loſs to imagine. It is not our buſineſs to enter into this controverſy; thoſe more modern Proteſtant writers who have maintained the doctrines of "the Unbloody Sacrifice," a "Feaſt upon a Sacrifice, &c." have been careful in their ſeveral writings to vindicate their own works from all ſuſpicions of countenancing the Papal Sacrifice of the maſs, the chief miſchief to be guarded againſt; and which we conceive cannot now be *gaining ground* in the world any where, and therefore is not ſo much to be regarded. Nevertheleſs, *truth* certainly demands that, in a caſe of ſuch importance, the moſt clear and applicable expreſſions ſhould be uſed, and therefore it properly falls within the views of Philalethes to notice this particular point. The ancient fathers certainly, not only in their figurative language, (which the author notices) but in the plaineſt terms, ſpeak of the Euchariſt as an Unbloody Sacrifice, and therefore it is no wonder that ſuch a notion ſhould have been

been eſpouſed by many learned men; but whether opinions were formerly entertained of it, or whatever reſemblances have been traced between the Euchariſt and the Jewiſh ſacrifices, moſt certainly the ſimpleſt and leaſt objectionable light in which we can regard it, is that of a moſt ſolemn Euchariſtical commemoration of the one great ſacrifice for the ſins of the whole world. It would lead us far into Eccleſiaſtical Antiquities to ſtate our full opinion upon the ſubject.

Notwithſtanding his ſtrictures on the Liturgy and ſervices of the church, and the ſeveral hints towards correction interſperſed, the author thus expreſſes himſelf at the concluſion of ſketch twenty-ſeven.

"The Liturgy of the Church of England, being a human compoſition, and of human teſtimony, is not like the Ark of Iſrael, or as the ſacred mountain was, unapproachable. With ſuch freedom, therefore, as truth demands; and let it be ſaid, with ſuch reſpect as the nature of the ſubject juſtly claims, the ſeveral parts of the church ſervice have been conſidered. It has been ſhewn, that notwithſtanding defects in language and ſentiment, ſome of which muſt be attributed to the temper of the times when the Liturgy was framed, and others to a leſs extended view of Chriſtianity than what is opened to the preſent day, the pious, rational Chriſtian, in deſiring a review of the liturgy, only deſires to render it more edifying, by having it made more perfect. Nor does he alledge this as a juſt ground of ſeparation from the Church of England; he is by choice a member of that church, and by choice he continues in her communion. Comparing the divine worſhip of the Diſſenters, whereſoever a *form* of divine worſhip exiſts amongſt them, with the Liturgy of the Church of England, he is convinced of its ſuperior excellence. The Diſſenters, indeed, generally ſpeaking, have no liturgies, conſequently no *common*-prayer, becauſe they have no *precompoſed* forms. They have *no confeſſion* of ſin made by the people, *no abſolution* pronounced by the miniſter; no appointment of pſalms; no choice of leſſons; no rehearſal of creeds, or public confeſſion of faith; no variety of collects; no litany; no commandments; ſeldom the Lord's Supper; ſeldom the *Lord's Prayer*, which is left as the *warrant* and *pattern* for all pre-compoſed forms."

We muſt here cloſe our account of theſe three *ſmall duodecimo* volumes. We little thought, when we firſt opened them, to find ſo much in them of real value and importance to the ſcholar, the divine, and, we muſt add, the ſtateſman. We expected, at beſt, a lively and amuſing ſatire on the manners of the day, and lighter abuſes in Church and State, and we muſt confeſs, the dedication did not much tend to

alter our expectations, but we advanced only a very ſhort way, before we found that we were got into goodly company; and can ſafely aſſert, that our reſpect and veneration for the author increaſed as we proceeded page by page, to the very laſt leaf of the whole work.

ART. V. *A Complete Syſtem of Aſtronomy, Vol. III. By the Rev. S. Vince, Plumian Profeſſor of Aſtronomy at Cambridge.* 4to. Price 1l. 15s. Lunn. 1809.

WE have already given an account of the two firſt volumes, (Brit. Crit. vol. xvi. p. 627. vol. xvii. pp. 46, 239. and vol. xx. p. 655); the third, which is now publiſhed, completes the work; and we congratulate the public on its completion, as we are now in poſſeſſion of, what the title-page ſtates, *A Complete Syſtem of Aſtronomy*, in all branches, compriſing *Plane* and *Phyſical* Aſtronomy, with a ſet of Aſtronomical Tables of the lateſt conſtruction. The Epochs are reduced to the meridian of Greenwich; and the French Tables being, as we are informed, very incorrect, they were put into the hands of a proper perſon, by the Board of Longitude, to be examined, and are now given as corrected from that examination. We may therefore preſume, that we now have, what has long been wanted, a complete and correct ſet of Aſtronomical Tables.

Theſe Tables are preceded by an Introduction, explaining their conſtruction and uſe, with examples of calculation. The Profeſſor has given a very full and clear explanation of every thing relative to the ſubject, ſo that the computer is not only made acquainted with the methods of calculation, but alſo with the principles on which they are founded.

The Introduction includes the following articles:—On the Conſtruction of the Solar Tables. To calculate the Place of the Sun. To find the Obliquity of the Ecliptic. To correct the Sun's Longitude, Right Aſcenſion, and Declination, on account of his Latitude. To find the Sun's Diameter, Parallax, horary Motion; and his Diameter in ſidereal and mean Solar Time. On the Conſtruction of the Lunar Tables. To find the Quadratures and Syzygies of the Moon, with the Days when the Eclipſes are expected to happen. On Aſtronomical Refraction. Two Methods of finding the Co-officients of the Equations. On the Tables

of

of the Planets, and the Method of reducing their Heliocentric to their Geocentric Places; with examples. On the Tables for computing the Eclipſes of Jupiter's Satellites. Such are the contents of the Introduction, in which the reader will find all theſe matters very fully and clearly explained. The *Tables* are, of the Sun; of the Moon; on Refraction; on the Sun's Parallax; of Mercury, Venus, Mars, Jupiter, Saturn, Georgian, and Jupiter's Satellites. Thus we have put the reader in poſſeſſion of what he may find in this volume, from which he will be enabled to form a judgment of its value. We heſitate not to pronounce it a great acquiſition to the public.

ART. VI. *Romantic Tales, by M. G. Lewis, Eſq.* 4 Vols. 12mo. 11. 4s. Longman and Co. 1808.

MR. Lewis has, in one reſpect, profited by experience. He truſts leſs and leſs to his own genius, and it is poſſible (to ſay probable would be too much) that in a few years more he may know himſelf ſufficiently to ceaſe writing altogether. He has now deſcended to "Romantic tales;" a ſpecies of compoſition which, perhaps, of all others, requires the leaſt ingenuity, the leaſt knowledge of the world, the leaſt ſkill in pourtraying character, and (as the ſtories are detached and ſhort) the leaſt ſtretch of invention. Yet even to ſo light a taſk as this, the modeſty of this author would not ſuffer him to aſpire; and theſe Tales are principally taken from foreign languages.

"I am equally unwilling," he declares, in his preface, "to take any merit to myſelf, which does not juſtly belong to me, and to deprive another of that praiſe, which is his due; but I find it difficult to point out exactly what portion of the following work is my individual property. Even in thoſe tales which are leaſt my own, I have made ſo many and ſuch *important* alterations, omiſſions, and interpolations, that it would have been leſs trouble to write an *entire new* work."

On a ſubject of ſuch prodigious *importance*, the author cannot certainly be too ſolicitous to prevent his readers from falling into error, eſpecially as the texture of the ſtories is ſuch, that, without expreſs caution, many readers would have ſuſpected that they were Mr. Lewis's own. The latter part of this ſtatement is no more new than the practice for which

it is meant to apologize. Among others, Dryden has uſed it, in his preface to the Mock Aſtrologer; but, however boaſtfully ſuch declarations may be made, it is not to be expected that a judicious reader will admit a bad performance, however difficult, as equivalent to a good one; or be ſatisfied with an author, who having diſcovered ſomething very contemptible, beſtows great pains in making it,—no better than he found it.

"But I doubt not," he continues, "any ſuch work compoſed by my own, unaſſiſted abilities, would have been greatly inferior to the preſent. In this dilemma, I believe the beſt and ſhorteſt way will be to requeſt my readers to aſcribe whatever pleaſes them to the authors of the original Tales, and to lay all the faults at *my* door."

Mr. Lewis chooſes the largeſt, though not the moſt agreeable ſhare. But he knows not what he is undertaking—let him claim only half the faults, and he will ſoon find himſelf overburdened.

The firſt Romance, called "*Miſtruſt, or Blanche and Oſbright*," is principally borrowed from a German Tragedy. It has more merit than many of the tales, and ſome of the ſituations are contrived with ingenuity. The ſubject is, the feuds of two families, which are involved in diſtreſs and animoſities, through their mutual ſuſpicions, excited by fallacious circumſtances. But, ſurely, few can admire ſuch deſcriptions as theſe.

"His heart was the ſeat of agony; a thouſand ſcorpions ſeemed every moment to pierce it with their poiſonous ſtings; but not one tear forced itſelf into his blood-ſhot eye-balls; not the ſlighteſt convulſion of his gigantic limbs betrayed the ſilent tortures of his boſom."

"His glaring eyes were ſtretched widely, as if their ſtrings were on the point of breaking, and the flames which blazed in them were red and livid. Diſdain ſeemed to curl his lips and expand his noſtrils."

"His eyes blazed; his mouth foamed; his coal-black hair ſtood erect, in which he twiſted his hands, and, tearing out whole handfulls by the roots, he ſtrewed them on the coffin which ſtood beſide his feet."

This is the true High-Dutch bombaſt, but there is a more ſerious objection to this Romance—the morals of certain perſonages in it. A knight (Sir Ottokar) is guilty of a groſs and evident lie, and yet he is repreſented as a noble and heroic character. Count Rudiger is depicted as follows:

"He

"He was not a villain; on the contrary, crimes filled his ſoul with horror and indignation; nay, he poſſeſſed a thouſand noble, generous, and heroic feelings—but he was the ſlave of tempeſtuous paſſions."

Yielding to theſe paſſions, he becomes the ſeducer of a nun; he cauſes a kinſman and gueſt to be murdered within the precincts of his own caſtle; and, laſtly, ſtabs his own ſon, whom he miſtakes for the *daughter* of his enemy. And ſuch a man is "not a villain." He poſſeſſes noble, generous, and heroic feelings, by thouſands.

This romance is followed by ſome ballads, the poetry of which is in general deſpicable. For inſtance,

"Of the noiſe was well aware he,
In the dungeon's depth who lay:
Holy croſs and bleſſed Mary,
Wherefore ſhout the Moors to day?"

Again—

"Till with quick impatience glowing,
Vowed the king in angry ſpeech,
Till on earth the ſhield was ſeen, no
Bread ſhould in his realm be broke.
Sayſt thou? cried with joy Guarino,
(Hark and heed the words he ſpoke.)"

This and the next poem are tranſlated from the Spaniſh. In "*King Rodrigo's Fall*," the reader is preſented with a thought not often paralleled.

"The fiſh in anxious terror ſighed,
So rude a tempeſt ſhook the wave:"

O! mutis quoque piſcibus,
Donature cycni, ſi libeat, ſonum,

Theſe muſt have been odd fiſh! Doubtleſs, the lines are faithfully tranſlated from the original, but, though ſighing may be cuſtomary with the gudgeons in Spain, ſurely Mr. Lewis had better have made one more "important alteration," and not have diſguſted the Engliſh reader by ſo unnatural a thought. We have read in burleſque of "fiſhes beginning to ſweat," but the true ſentimental, ſighing, Spaniſh ſmelt is to us a non-deſcript.

Who can forbear admiring the almoſt Hibernian ſimplicity of this ſtanza.

"The tower then went ſhe round and round,
Art here my love in fetters bound?
Oh ſpeak one word my Rupert dear,
And tell me if my voice you hear?"

"*Sir*

"*Sir Guy the Seeker*" is a tale of terror, founde' on an Engliſh tradition. It conſiſts of the adventures of Sir Guy with a *red hot conjuror*, in an enchanted caſtle. The raging of the ſea, among rocks, is thus *elegantly* deſcribed.

"The ſpray as it broke, appeared like ſmoke,
From a ſea volcanoe pouring;
And ſtill did it rumble, and grumble, and tumble,
Rioting! raging! roaring!"

But as the reader is doubtleſs ſurfeited for the preſent with Mr. L.'s poetry, we proceed to the next tale, entitled "*The Anaconda.*" This is certainly the beſt romance (though not the moſt original) in the whole collection. Its ſubject is the exertions of two faithful friends to relieve a gentleman, who is beſieged in his pavilion by the enormous ſerpent, called the Anaconda. This hideous monſter is well deſcribed, and the horrors of its appearance diſplayed to the beſt advantage. It is a pity that the beſt tale in the work (and almoſt the only good one) ſhould be introduced by ſo paltry and improbable an incident as that which precedes it.

The ballad called the "*Dying Bride*," is not worth notice.

"*The four Facardins*," is tranſlated from the French of Count Antoine Hamilton, who, in another tale, called "*Fleur d'Epine*," has, with equal humour and elegance, bantered the fondneſs of his countrymen for ſuch tales as thoſe in the Arabian Night's entertainments.

The tranſlator ſays of it in his preface:—

"It was left imperfect, and indeed it is moſt likely, that the author never intended to finiſh it, and wrote without any ſettled plan. Yet I believe, few people have ever read it without feeling regret at its abrupt termination. This deficiency I have endeavoured to ſupply—the brilliance of colouring, the playfulneſs of imagination, thoſe eaſy graces and that felicity of expreſſion, which give ſuch a charm to the French tale, I well knew to be quite beyond my reach, and I have not even attempted to imitate them. My utmoſt aim has been to finiſh thoſe adventures by ſome means or other, which Count Hamilton had left imperfect; and conſcious that to rival the firſt part in wit, would for me be an hopeleſs attempt; I have only endeavoured to make the ſecond ſurpaſs it in extravagance."

Mr. Lewis is totally miſtaken if he imagines that extravagance alone can render a tale like this amuſing. No reader of taſte admires a ſtory merely becauſe the adventures are ſtrange and unnatural. Mr. L. may invent as many flying

flying tigers and galloping joint-ſtools as he pleaſes, but if his tale is deſtitute of the whimſical turn of thought, and the elegant *naiveté*, which ſhould form the principal ornament of compoſitions like theſe, it is ſcarcely fit to amuſe children, and unworthy to keep company even with Little Thumb and Jack the Giant-Killer.

The firſt part of the "Four Facardins," is not deficient in ſpirit and livelineſs. The addition made by Mr. Lewis, falls infinitely below the original. It is not merely in humour and imagination that the French author leaves his imitator far behind, but alſo in this grand point—in knowing when to leave off. Some readers may be diſappointed at the abrupt concluſion of the original ſtory, but none can wiſh that it had been longer: what then are we to think of an author who writes a ſecond part equal in length to the firſt? It is impoſſible to keep the attention ſo long fixed upon objects ſo eſſentially out of nature. In Mr. Lewis's hands, the ſtory becomes intricate and fatiguing. He has kept his word in not rivalling the eaſy graces of the French tale; but he has ſubſtituted for "brilliance of colouring," glaring abſurdity; and for "felicity of expreſſion," groſs vulgarity. For inſtance:

"A fig for the ſtars!" cried the giant; "they don't know what they talk about; for it was but laſt night, that I read in them theſe identical words, written in a very neat running hand: —'Sapinella of Jutland ſhall never marry Facardin, prince of Ophir.'"

—"Here ſhe began to weep, as if ſhe meant to ſet the room afloat."

—"He vowed to make your mother laugh on the wrong ſide of her mouth."

—"He gave my mouth ſuch a ſlicer, that he ſlit it completely from ear to ear."

"The lions ſoon found that there went two words to that bargain."

"If you refuſe to conclude your adventures yourſelf, may I never ſpeak again if I don't do it for you with two yards and a half of whipcord: now that's flat."

Perhaps Mr. Lewis is unfortunate enough to imagine, that there is great humour in making kings and princes talk like Engliſh apprentices, and an Aſiatic hero call a conjurer "Doctor," and talk of a "Univerſity degree;" while a Bactrian princeſs truſts to the "information of newſpapers." The Prince of Ophir fancies he hears a lady called "bone of his bone, &c.;" and a party meet at Delhi "*on the firſt*

of

of April," which, Dinarzade obſerves, muſt have been done for the purpoſe of "making *April fools* of them." This is not burleſque; it is mere ſenſeleſs abſurdity.

The moral is, "get married, and do not waſte your time on childiſh ſtories." The latter piece of advice is unneceſſary; for thoſe who have heard or read this through will ſurely never wiſh for another childiſh ſtory. The author *very needleſsly* adds, may you ſleep ſoundly.

"*Oberon's Henchman*" has more poetical merit than any other of the metrical tales, though in the beſt parts the good and bad are conſtantly intermixed.

"*My Uncle's Garret Window*" (from the German) is the account of a ſort of ſentimental *eſpionnage*, and conſiſts of obſervations made by means of a pocket teleſcope, and from a garret window, on the motions of a family oppoſite. From circumſtances thus obſerved, and from the geſtures of the different characters (who, very *fortunately*, tranſact all matters of importance in the front rooms, while the window-ſhutters are uncloſed at almoſt all hours of the night) a ſtory is collected. The tale contains nothing new, but the idea of a romance in pantomime, which is not very ingenious.

"*Bill Jones,*" founded on a ſeaman's narrative, has ſome good and many bad lines. The following circumſtance is horrible and diſguſting.

"You won't!" ſays the Captain; "time will ſhow
If you keep your word or not;
For now in the negro kettle below,
Old dog, your ſcoundrel limbs I'll throw,
And I'll ſee what fat you've got!"

To make amends, theſe lines are natural and affecting. Speaking of his wife and children, who periſhed by a fire, the ſailor ſays,

"Still do I hear their ſcreams for aid,
Which to give was paſt man's power!
I ſaw in earth their coffins laid:
Well! my heart of marble muſt be made,
Since it did not break that hour!"

"*Amoraſſan,*" an Eaſtern Tale, of German origin, is the hiſtory of a certain Grand Vizier, who, wiſhing to purſue a courſe of uniform rectitude, applies to the magic art, and ſummons from the frozen regions of the North, a ſpirit, who is to "unmaſk the wilful hypocriſy of thoſe who ſurround him, and diſpel the involuntary illuſions of his own enthuſiaſtic heart." The event is, that by conſtantly ſeeing the baſeneſs

baſeneſs of thoſe who call themſelves his friends, and finding his benevolent intentions checked by a foreknowledge of their conſequences, he becomes gloomy and miſerable. The ſame, or nearly the ſame idea, has often been uſed before, and with better ſucceſs. The progreſs of this narrative is languid, the incidents follow one another ſlowly, and the hero excites but little intereſt.

But there is in this tale a paſſage too offenſive to paſs unnoticed. The ſpirit tells Amoraſſan,

"I uſed to hear much about ſuch things, when I lived in the court of Solomon.

"*Amoraſſan.* Of Solomon the wiſe?

"*The Spirit.* Aye, the wiſe ——— as he was called. I was his ſlave, and in his latter years his conſtant companion. It was in my ſociety that he learned that every thing on earth was vanity."

As long as Mr. Lewis amuſes himſelf *peaceably* with genii, ſpirits, and ſuch imaginary beings, he can excite no feeling but pity or contempt, but when he mingles his own feveriſh dreams with the ſacred truths of ſcripture, the profanation muſt not paſs without the ſevereſt animadverſion. It would be well if he would borrow a Bible, and conſider before he ventures ſuch an inſinuation as "*the wiſe — as he was called,*" whom and what it is that he is thus ridiculing. He would find, that the wiſdom of Solomon was the immediate and peculiar gift of God; and therefore not to be tampered with in the ſlighteſt degree. If this has no weight with the author himſelf, yet he ſhould have ſome regard for the *prejudices* of his readers.

Indeed, a ſtrain of diſreſpect for the ſcriptures pervades moſt parts of this work. Witneſs the following inſtances.

In "*Blanche and Oſbright,*" the hero, entering a monk's cell, is taken by him for the archangel Michael.—"He was ſo convinced of this," ſays the author, "*that he was on the very point of aſking news of the Dragon.*"

In the "*Four Facardins,*" Part II.

"A pigeon, to which I was helped, proved ſo extremely old and tough, that in my conſcience I believe it was *the ſame that carried Noah the olive branch.*"

"A Soprano (who *looked like Methuſalem*) favoured us by warbling *Solomon's Song.*"

Dinarzade (*quoting the New Teſtament*) compares long petticoats to charity, becauſe they "*frequently cover a multitude of defects.*"

Could not Mr. Lewis be content with abſurdity, bombaſt, and vulgarity?

Such

Such are theſe tales, and certainly the author has at leaſt evinced a very diſintereſted ſpirit, in compiling, for the amuſement of a very few readers, a work from which he can himſelf derive ſo very little credit. To ſuppoſe theſe tales will be remembered, would be the moſt illiberal thing we could ſurmiſe of Mr. Lewis's readers; that they may be ſpeedily and utterly forgotten, is the moſt charitable wiſh we can form for him.

Art. VII. *Philoſophical Tranſactions, &c.*

(*Concluded from p.* 108.)

V. *On Super-acid and Sub-acid Salts. By Wm. H. Wollaſton, M.D. Sec. R.S.*

This author having remarked, in the courſe of his experiments, ſeveral facts tending to prove a curious law reſpecting the ſuper-acid and ſub-acid ſalts, intended to purſue the inquiry with the view of diſcovering the cauſe to which ſo regular a relation might be aſcribed.

"But ſince," he ſays, "the publication of Mr. Dalton's theory of chemical combination, as explained and illuſtrated by Dr. Thomſon *, the inquiry which I had deſigned appears to be ſuperfluous, as all the facts that I had obſerved are but particular inſtances of the more general obſervation of Mr. Dalton, that in all caſes the ſimple elements of bodies are diſpoſed to unite atom to atom ſingly, or, if either is in exceſs, it exceeds by a ratio to be expreſſed by ſome ſimple multiple of the number of its atoms.

"However, ſince thoſe who are deſirous of aſcertaining the juſtneſs of this obſervation by experiment, may be deterred by the difficulties that we meet with in attempting to determine with preciſion the conſtitution of gaſeous bodies, for the explanation of which Mr. Dalton's theory was firſt conceived, and ſince ſome perſons may imagine that the reſults of former experiments on ſuch bodies do not accord ſufficiently to authorize the adoption of a new hypotheſis, it may be worth while to deſcribe a few experiments, each of which may be performed with the utmoſt facility, and each of which affords the moſt direct proof of the proportional redundance or deficiency of acid in the ſeveral ſalts employed." P. 96.

This author then deſcribes the experiments, which were performed upon the ſub-carbonate of potaſh, the ſuper-ſul-

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"* Thomſon's Chemiſtry, 3d Edition, Vol. III. p. 425."

phate of potaſh, the ſuper-oxalate of potaſh, and the quadroxalate of potaſh, to which ſeveral pertinent remarks are ſubjoined.

VI. *On the Inconvertibility of Bark into Alburnum. By Thomas A. Knight, Eſq. F.R.S.*

In a former paper this author endeavoured to prove that the matter, which compoſes the bark of trees, previouſly exiſts in the cells of the bark as well as of the alburnum, in a fluid ſtate, which even when extravaſated is capable of changing into a pulpous and cellular, and ultimately a vaſcular ſubſtance. In the preſent paper he endeavours to prove, that the bark thus formed, remains in the ſtate of bark, and no part of it is converted into alburnum, as has hitherto been generally believed by naturaliſts.

In ſupport of this opinion, Mr. K. deſcribes ſome experiments made expreſsly for the purpoſe, and adds a variety of judicious obſervations; yet, upon the whole, it does not ſeem that his propoſition is ſo ſatisfactorily eſtabliſhed as perhaps might be wiſhed.

VII. *Some Account of Cretiniſm. By H. Reeve, M.D.*

Cretiniſm, a word of uncertain derivation, has been uſed to denote a peculiar morbid ſtate incident to human beings in ſome diſtricts of Switzerland, in the Valais, in Carinthia, and other places.

Deſirous of inquiring into the nature of this ſingular malady, Dr. R., in the year 1805, had the opportunity of gratifying his curioſity by examining ſeveral perſons afflicted with it, at Martigny, at Sion, and at other villages in the Valais. And the reſult of his examination is deſcribed in the preſent paper.

"Cretiniſm," he ſays, "is found not only in the vallies of the Alps, both on the French and Italian ſide of theſe mountains, but in the mountainous parts of Germany and Spain; and it was obſerved in Chineſe Tartary by Sir George Staunton, in a part of that country much reſembling Switzerland and Savoy in its alpine appearance. The enlargement of the thyroid gland called goitre, is the moſt ſtriking feature in the unſightly aſpect of a cretin; but this is not a conſtant attendant. His head alſo is deformed, his ſtature diminutive, his complexion ſickly, his countenance vacant and deſtitute of meaning, his lips and eyelids coarſe and prominent, his ſkin wrinkled and pendulous, his muſcles looſe and flabby. The qualities of his mind correſpond

to

to the deranged ſtate of the body which it inhabits; and cretiniſm prevails in all the intermediate degrees, from exceſſive ſtupidity to complete fatuity." P. 112.

Cretiniſm is generally accompanied with goitre, or bronchodele; but this author thinks, that there is no neceſſary connection between them, and he adduces ſeveral reaſons in ſupport of his opinion.

With reſpect to the origin of this diſorder, Dr. R. expreſſes himſelf in the following manner:

"To what peculiarities then, in the phyſical conſtitution of certain diſtricts, are we to aſcribe the production of this ſingular malady? Sauſſure's deſcription of the Valais is exceedingly preciſe and accurate, and the cauſes which he has alledged appear ſufficient to account for the phenomena. The vallies where cretiniſm is moſt frequent, are ſurrounded by very high mountains; they are ſhelted from the currents of air, and expoſed to the direct and ſtill more to the reflected rays of the ſun. The effluvia from the marſhes are very ſtrong, and the atmoſphere humid, cloſe, and oppreſſive. All the cretins that I ſaw, were in adjoining houſes, in the little village called La Batia, ſituated in a narrow corner of the valley, the houſes being built up under ledges of the rocks, and all of them very filthy, very cloſe, very hot, and miſerable habitations. In villages ſituated higher up the mountains, no cretins are to be ſeen, and the mother of one of the children told me, of her own accord, without my aſking the queſtion, that her child was quite a different being when he was up the mountain, as ſhe called it, for a few days.

"The production of cretiniſm, by the bad quality of the air and the food, the neglect of moral education, and other evils attendant upon poverty, is ſupported by facts ſo pointed, that the greater number of caſes in mountainous diſtricts where ſnow-water abounds, may ſafely be aſcribed to theſe general cauſes. The notion of ſnow-water being the cauſe of goitre, and conſequently of cretiniſm, ſeems to have been derived from Pliny (Lib. II. cap. 37.) and copied by almoſt every ſucceeding writer, becauſe it coincided with their hypotheſes of cold and crude matters, although directly contradicted by facts. In the firſt place, perſons born in places contiguous to the glaciers, who drink no other water than what flows from the melting of ice and ſnow, are not ſubject to this diſorder; and, ſecondly, the diſorder is obſerved in places where ſnow is unknown." P. 114.

This author next proceeds to prove, that the idea of this diſorder being occaſioned by the calcareous matter with which the water is impregnated, is equally falſe. And, inſtead of thoſe fictitious cauſes, he attributes the origin of the diſorder to the want of energy in the parent, which is communicated

municated to the offspring, whence the children become deformed and cachectic very early in life; the growth of the body is thus neceſſarily impeded, the abdomen becomes enlarged, the glands ſwelled, and the mental powers become more or leſs defective, both from the want of a proper organization, and from a total neglect of education.

Two plates are annexed to this paper, which exhibit two views of the ſkull of a cretin, which has the following remarkable peculiarities:

"It is the cranium of a cretin, who died at the age of thirty, yet the fontanelle is not cloſed, the ſecond ſet of teeth are not out of their ſockets, and none of the bones are diſtinctly and completely formed. The head is very large, the face ſmall; it is like the ſkull of an adult joined to the face of a child; every part bears marks of irregularity in the growth and formation; and irregular action muſt have been the concomitant of ſuch a morbid ſtructure, whether the appearances be conſidered as cauſe or effect.

"The four angles of the os malæ are not well defined; the zygomatic and maxillary proceſſes of this bone are wanting; the naſal proceſſes of the ſuperior maxillary bone are very large, and exhibit no marks of union with the os malæ; the oſſa naſi are very ſmall; the temporal bone is imperfectly formed; the zygomatic proceſs terminates at the coronoid proceſs of the lower jaw; the maſtoid and ſtyloid proceſſes are wanting, and the pars petroſa remarkably ſmall; the ſquamous portion not diſtinctly marked; the os occipitis unuſually large, and numerous additional bones, oſſa triquetra, along the whole courſe of the lambdoid ſuture. Theſe appearances will be readily ſeen by referring to the figures; the other deviations from the natural ſtructure correſponded with thoſe already deſcribed by different writers." P. 117.

This author likewiſe obſerves, that cretiniſm is one of the ſtrongeſt inſtances to prove the effects of phyſical cauſes on the mind. And, in fact, it is at preſent perfectly well underſtood, that cretiniſm may be prevented by removing children from the confined and dirty places where it prevails, and by giving them nurſing and education in the higher parts of the mountains.

VIII. *On a new Property of the Tangents of the three Angles of a Plane Triangle. By Mr. William Gerrard.*

This property is expreſſed in two propoſitions, which are as follows:

Prop. I. In every acute angled plane triangle, the ſum of the three tangents of the three angles multiplied by the ſquare

of the radius, is equal to the continued product of the tangents.

Prop. II. In every obtuſe angled plane triangle, the ſum of the three tangents of the three angles multiplied by the ſquare of radius, is equal to their continued product.

Thoſe propoſitions are demonſtrated in the paper, and for that purpoſe two diagrams are printed upon the ſame page with the letter-preſs.

IX. *On a new Property of the Tangents of three Arches triſecting the Circumference of a Circle. By Nevil Maſkelyne, D. D. F. R. S. and Aſtronomer Royal.*

Dr. Maſkelyne, who communicated the preceding paper to the Royal Society, having obſerved the property of the tangents, &c. as mentioned in that paper, was induced to try whether a ſimilar property might not belong to the tangents of three arches triſecting the whole circumference; and, on examination, found that ſuch was actually the caſe.

"Let the circumference," he ſays, "of a circle be divided any how into three arches A, B, C; that is, let A+B+C be equal to the whole circumference, I ſay, the ſquare of the radius multiplied into the ſum of the tangents of the three arches A, B, C, is equal to the product of the tangents multiplied together.

He then ſubjoins the demonſtration, which is clear and concluſive.

X. *An Account of the Application of the Gas from Coal to economical Purpoſes. By Mr. Wm. Murdoch.*

This paper contains a ſtatement of the particulars reſpecting the uſe of the light from the combuſtion of gas from coal, which have been particularly remarked at the cotton manufactory of Meſſrs. Philips and Lee at Mancheſter, where ſuch light is uſed; the apparatus for the production of the gas having been prepared by Mr. Murdoch at the works of Meſſrs. Boulton, Watt, and Co. at Soho.

The ſtatement of thoſe particulars is rendered peculiarly intereſting by a variety of circumſtances, which, in many other caſes, could not have eaſily concurred to render the reſults ſufficiently accurate for a general eſtimate concerning the uſe of ſuch light. From thoſe particulars we ſhall now tranſcribe ſuch only as may ſuffice to give our readers a competent idea of the general eſtimate.

"At

"At the abovementioned mill the total quantity of light uſed during the hours of burning, has been aſcertained, by a compariſon of ſhadows, to be about equal to the light which 2500 mould candles of ſix in the pound would give; each of the candles with which the compariſon was made conſuming at the rate of 4-10ths of an ounce (175 grains) of tallow per hour."

"It is not," this author ſays, "my intention, in the preſent paper, to enter into a particular deſcription of the apparatus employed for producing the gas; but I may obſerve generally, that the coal is diſtilled in large iron retorts, which during the winter ſeaſon are kept conſtantly at work, except during the intervals of charging; and that the gas, as it riſes from them, is conveyed by iron pipes into large reſervoirs, or gazometers, where it is waſhed and purified, previous to its being conveyed through other pipes, called mains, to the mill. Theſe mains branch off into a variety of ramifications (forming a total length of ſeveral miles), and diminiſh in ſize, as the quantity of gas required to be paſſed through them becomes leſs. The burners, where the gas is conſumed, are connected with the above mains, by ſhort tubes, each of which is furniſhed with a cock to regulate the admiſſion of the gas to each burner, and to ſhut it totally off when requiſite. This latter operation may likewiſe be inſtantaneouſly performed, throughout the whole of the burners in each room, by turning a cock, with which each main is provided, near its entrance into the room." P. 125.

The burners are of two kinds; one is upon the principle of the Argand lamp, the other is a ſmall curved tube, with a conical end, having three circular apertures.

"The number of burners employed in all the buildings, amounts to 271 Argands, and 633 cockſpurs; each of the former giving a light equal to that of four candles of the deſcription abovementioned; and each of the latter, a light equal to two and a quarter of the ſame candles; making therefore the total of the gas light a little more than equal to that of 2500 candles. When thus regulated, the whole of the above burners require an *hourly* ſupply of 1250 cubic feet of the gas produced from cannel coal; the ſuperior quality and quantity of the gas produced from that material having given it a decided preference in this ſituation, over every other coal, notwithſtanding its higher price." P. 126.

At the abovementioned cotton mills 2500 cubic feet of gas are uſed each day, and this is produced from 700 weight of cannel coal, which coſt about 8 ſhillings, when delivered at the mill. About one third of the above quantity of common coal is required for fuel to heat the retorts. The cannel

coal, when diſtilled, produces good coak; which is ſold at the ſpot for 1s. 4d. per cwt.

" The economical ſtatement for one year then ſtands thus:

Coſt of 110 tons of cannel coal	- -	£125
Ditto of 40 tons of common ditto	- -	20
		145
Deduct the value of 70 tons of coak	-	93
The annual expenditure in coal, after deducting the value of the coak, and without allowing any thing for the tar, is therefore	- - - - -	52
And the intereſt of capital, and wear and tear of apparatus	- - - -	550

making the total expence of the gas apparatus, about 600l. per annum.

" That of candles, to give the ſame light, would be about 2000l. For each candle conſuming at the rate of 4-10ths of an ounce of tallow per hour, the 2500 candles burning upon an average of the year two hours per day, would, at one ſhilling per pound, the preſent price, amount to nearly the ſum of money abovementioned." P. 128.

Further on, this author ſays,

" At firſt, ſome inconvenience was experienced from the ſmell of the unconſumed, or imperfectly purified gas, which may in a great meaſure be attributed to the introduction of ſucceſſive improvements in the conſtruction of the apparatus, as the work proceeded. But ſince its completion, and ſince the perſons to whoſe care it is confided, have become familiar with its management, this inconvenience has been obviated, not only in the mill, but alſo in Mr. Lee's houſe, which is moſt brilliantly illuminated with it, to the excluſion of every other ſpecies of artificial light.

" The peculiar ſoftneſs and clearneſs of this light, with its almoſt unvarying intenſity, have brought it into great favour with the work people. And its being free from the inconvenience and danger, reſulting from the ſparks and frequent ſnuffing of candles, is a circumſtance of material importance, as tending to diminiſh the hazard of fire, to which cotton mills are known to be much expoſed." P. 129.

XI. *Further Experiments on the Spleen. By E. Home, Eſq. F. R. S.*

The experiments deſcribed in the paper, No. II. of this volume, having ſufficiently proved the paſſage of fluids from the

the ſtomach to the ſpleen, &c. when the pylorus is cloſed; this author next endeavoured to aſcertain whether ſuch was likewiſe the caſe when the parts are in a natural ſtate. With this view ſome experiments were performed, and the account of thoſe experiments forms the bulk of the preſent paper.

For thoſe experiments the aſs was ſelected as the fitteſt animal, and ſix individuals of that ſpecies were uſed for the purpoſe. After the recital of the experiments, this author ſays,

"From the experiments on the ſpleen contained in this, and the foregoing Paper, the following facts appear to have been aſcertained.

"That the ſpleen is met with in two very different ſtates, one which may be termed the diſtended, the other the contracted, and that in the one its ſize is double what it is in the other. In the diſtended ſtate there is a diſtinct appearance of cells containing a limpid fluid, diſtinguiſhable by the naked eye; in the contracted, theſe only become diſtinct when ſeen through a magnifying glaſs. The diſtended ſtate takes place when the ſtomach has received unuſual quantities of liquids before the animal's death; and the contracted ſtate, when the animal has been kept ſeveral days without any drink before the ſpleen is examined.

"That the trunk of the ſplenic vein (of the hog) is more than five times the ſize of the trunk of the ſplenic artery.

"That when the pylorus is ſecured, coloured liquids paſs from the cardiac portion of the ſtomach into the circulation of the blood, and go off by the urine; and while this is going on, the ſpleen is in its moſt diſtended ſtate, and the colouring matter is found in its juices, although it is not to be detected in thoſe of the liver. The colouring matter cannot therefore be conveyed to the ſpleen through the common abſorbents of the ſtomach, which lead to the thoracic duct.

"That when the pylorus is open, the colouring matter under the circumſtances abovementioned is equally detected in the ſpleen.

"That when the ſpleen is in this ſtate, the blood in the ſplenic vein has its ſerum more ſtrongly impregnated with the colouring matter, than that of the blood in the other veins of the body; and when the ſtomach is kept without liquids, although colouring matter is carried into the ſyſtem from the inteſtine canal by the ordinary channels, no particular evidence of it is met with in the ſpleen or its veins.

"That the cæcum and the portion of the colon immediately beyond it, is found (in the aſs) to be at all times filled with liquids, even when none has been received into the ſtomach for ſeveral days, and there is a greater number of abſorbent veſſels for

carrying liquids from the colon into the thoracic duct, than from any other part of the body. The colon is therefore a reſervoir, from which the blood veſſels are occaſionally ſupplied with liquids.

" Mr. Sewell informs me, that the ſame obſervation applies in a ſtill greater degree to the horſe.

" That coloured liquids taken into the human ſtomach, under ſome circumſtances, begin to paſs off by urine in ſeventeen minutes, continue to do ſo for ſome hours, and then diſappear; they are again met with in the urine, after the colouring matter is known to have arrived at the great inteſtines, by its paſſing off by the bowels.

" From the above facts, the following concluſions may be drawn.

" That the liquids received into the ſtomach beyond what are employed for digeſtion, are not wholly carried out of it by the common abſorbents of the ſtomach, or the canal of the inteſtines, but are partly conveyed through the medium of the ſpleen into the circulation of the liver.

" The veſſels which communicate between the ſtomach and the ſpleen have not been diſcovered; but if it is proved that the colouring matter of the contents of the ſtomach, is met with in greater quantity in the ſpleen and in the vein which goes from that organ to the liver, than in the other veins of the body, there appears to be no other mode in which it can arrive there, but by means of ſuch veſſels; and the two different ſtates of the ſpleen, which correſpond with the quantities of liquids that paſs from the ſtomach, are ſtrongly in favour of the exiſtence of ſuch a channel.

" This communication between the cardiac portion of the ſtomach, and the ſpleen, will explain the circumſtance of thoſe who are in the habit of drinking ſpirituous liquors having the ſpleen and liver ſo frequently diſeaſed, and the diſeaſes of both organs being of the ſame kind.

" This organ is not eſſential to life, its office being of a ſecondary kind; but when it is materially diſeaſed, or entirely removed, digeſtion muſt be diſturbed. The extent to which this takes place, cannot be accurately known from experiments on quadrupeds, and the inſtances in which the human ſpleen has been removed have not been attended to with ſufficient accuracy to afford an explanation of the effects that were produced on the ſtomach." P. 140.

The Meteorological Journal kept at the apartments of the Royal Society, is the laſt article in the book, and it occupies twenty-ſix additional pages. This Journal conſiſts, as uſual, of eleven columns, for the following particulars; viz. days of the year, commencing with January the 1ſt, 1807, and ending

ending with December the 31ſt, of the ſame year.—Six's thermometer leaſt and greateſt heat.—Time of taking the obſervations.—Thermometer without.—Thermometer within.--Barometer.—Hygrometer.—Rain.—Winds.—Strength of ditto.—And weather.

Two obſervations of thoſe particulars are ſtated for each day of the whole year; and from thoſe ſtatements it appears, that the greateſt height of the thermometer, viz. 85°, was obſerved on the 22d of July; the leaſt, viz. 23°; was obſerved on the 15th of January. The mean temperature of the whole year was 50°,7 by Six's thermometer, and 51°,2 by the common thermometer. The greateſt height of the barometer, viz. 30,65 inches, was obſerved in January; the leaſt, viz. 28,68 inches, was obſerved in November. The mean height of the barometer for the whole year, was 29,86 inches. The mean of the hygrometer for the whole year was 57,4. And the quantity of rain during the whole year amounted to 14,206 inches. A remarkably ſmall quantity. One ſtatement of the variation of the magnetic needle is mentioned at the end of the Journal; viz. that in September 1807, the variation was 24°. 10,'2. weſt.

ART. VIII. *Report of the Committee of the Highland Society of Scotland, &c.*

ART. IX. *The Poems of Offian, in the original Gaelic, &c. with a Diſſertation on the Authenticity of the Poems, by Sir John Sinclair, Bart. &c.*

ART. X. *Eſſay on the Authenticity of the Poems of Offian, by Patrick Graham, D. D. &c.*

(*Concluded from p.* 180.)

HAVING ſhown, we truſt, to the ſatisfaction of every unprejudiced reader, that the proofs, brought forward by Sir John Sinclair, of the authenticity of the Poems attributed to Offian, are not ſo concluſive as he ſuppoſes them to be, we proceed now to conſider the evidence produced in the Report of the Committee of the Highland Society, and in the maſterly Eſſay of Dr. Graham. We muſt, however, premiſe, once for all, that we admit the exiſtence of a variety of Gaelic and Iriſh heroic ballads, on the exploits of Fingal and his heroes; that ſome of theſe ballads appear, from the

evidence before us, to be of high antiquity, and of conſiderable merit; that they furniſhed the *baſes* of the poems publiſhed by Macpherſon; that they gave the peculiar zeſt to his poetry, for which it has been admired by ſome, and condemned by others; and that he was indeed as much indebted to them for *incidents*, *deſcriptions*, and *ſimilies*, as Virgil, when he wrote his Æneid, was to the Iliad and Odyſſey of Homer. We think it impoſſible to read the works before us, without prejudice, and with attention, and to call in queſtion theſe facts; but we have yet ſeen no evidence fit to counterbalance the objection ariſing from the difficulty, we might ſay the impoſſibility, of a regular epic poem being compoſed by a man ignorant of the art of writing! The manuſcripts publiſhed by the Highland Society of London cannot be admitted as evidence in this controverſy; for it is confeſſed, that they are all in the hand-writing of Mr. Macpherſon or his friends, and that he left no ancient manuſcripts behind him; and it is needleſs to obſerve, that on either ſide of the queſtion no deference is due to the teſtimony of a man, who, to the public at large, declared himſelf at firſt the *mere tranſlator* of the Poems of Oſſian, and to his intimate friends confeſſed that he was the *author* of theſe Poems. Nay, to the public he repreſents himſelf, through the whole preface to the fourth edition of the work, as its *author* or *writer*, hoping that he had then "brought it to a ſtate of correctneſs which would preclude all future *improvements*;" and taking occaſion to mention thoſe who ſaid "that he had aſcribed his own productions to another name," he does not, with the indignation which at firſt he either felt, or affected on ſuch occaſions, affirm that they ſpoke *falſely*, but only that they ſpoke "without any *authority!*" Adding, that "a tranſlator, who cannot equal his original, is incapable of expreſſing its beauties."

Had Macpherſon followed the ſound advice which was tranſmitted to him from India, by one of thoſe friends from whom he received a thouſand pounds to defray the expence of publiſhing the Poems of Oſſian in the original, we ſhould have known with certainty what part of them is indubitably ancient; and whether the Highlands of Scotland can lay claim to the honour of having at an early period produced an epic poet. That he received in the Highlands many Gaelic and Iriſh manuſcripts is, by the Report of the Committee, rendered unqueſtionable. Theſe he was adviſed, by Sir John M'Gregor Murray, to publiſh in the character and orthography in which they were written, and to print ſuch as had been communicated to him by oral recitation, in the character

and orthography which are now in uſe. Had this judicious mode of publication been adopted *immediately*, there would have been very little room for controverſy on the ſubject. In a letter, publiſhed by the Committee of the Highland Society of Scotland, Macpherſon declares, that in 1761 he had been lucky enough "to lay his *hands* on a pretty complete poem, and truly epic, concerning Fingal;" and had the antiquity of that poem been thus eſtabliſhed, the antiquity of *Temora*, and of the ſhorter poems, would have been readily admitted; though we might ſtill have entertained doubts, whether two epics perfectly regular were compoſed, according to the rules of Ariſtotle, by a bard who could neither write nor read! The publication of modern manuſcripts in the character and orthography which are now in uſe among Gaelic ſcholars, can eſtabliſh nothing, nor throw any light whatever on the various queſtions which have been agitated about the Poems attributed to Oſſian. This ſeems to be admitted by the Rev. Dr. Smith, of Campbelton, whoſe opinion is entitled to the greater reſpect, for his being himſelf a collector and editor of Gaelic poetry; an eminent Gaelic ſcholar, and a man, whoſe candour and love of truth appear conſpicuous in his correſpondence with the elegant author of the report now under review. In a letter, dated Campbelton, 21ſt June, 1802, Dr. Smith ſays,

"I conſider the combatants in the diſpute in the ſame light with the two knights who fought about the ſhield hung between them; the one maintaining it was white, the other, it was black, while each looked only on the ſide that was next him, ſo that both were partly in the right and partly in the wrong. That Fingal fought, and that Oſſian ſung, cannot be doubted. That the Poems of Oſſian extended their fame for ages over Britain and Ireland, is alſo clear from Barbour, Cambden, Colgan, and many other old writers of the three kingdoms. That at leaſt the ſtamina, the bones, ſinews, and ſtrength, of a great part of the poems now aſcribed to him are ancient, may, I think, be maintained on many good grounds. But that ſome things modern may have been ſuperinduced, will, if not allowed, be at leaſt believed on grounds of much probability; and to ſeparate preciſely the one from the other, is more than the tranſlator himſelf, were he alive, could now do, if he had not begun to do ſo from the beginning. Even then he might not be ſure of the genuineneſs of every poem or paſſage given him as ancient, *ſuppoſing his own invention were out of the queſtion.* What cannot therefore be determined otherwiſe, muſt in the end be compromiſed. *I ſuſpect the originals, if publiſhed* (as I imagine they are not likely to be), *were never intended to decide the queſtion about their authenticity, but perhaps*

haps to render it problematical or ſuſpicious." (Appendix to the Report of the Committee, p. 90).

This ſeems to be exactly the opinion which we had ourſelves formed of theſe celebrated poems, long before we had the pleaſure of reading Dr. Smith's Letters to Mr. Mackenzie. By the *ſtamina*, *bones*, *ſinews*, and *ſtrength* of great part of them, he undoubtedly means ſuch poems on the exploits of the Fingalians as we have denominated *heroic ballads*; and as he admits that ſome of them are more modern than others, it is indiſputable that he cannot attribute them all to the ſame author, or really believe that Offian compoſed two epics in the third century! whilſt he perceives clearly that no manuſcripts in the hand-writing of Macpherſon or his friends, can decide the queſtion about the authenticity of *Fingal* and *Temora*. Dr. Smith indeed ſeems to abandon the antiquity of *Temora* entirely, as well as of the whole ſecond volume, except what relates to the death of Oſcar. Having, in a preceding letter, mentioned the proceſs by which he ſuppoſes that Macpherſon may have conſtructed *Fingal*, and the other poems in the firſt volume, or the *ſtamina* of ancient tales and ballads, he adds,

"In what I have ſaid, I wiſh to be underſtood as ſpeaking *only* of *the firſt volume*, publiſhed by Mr. Macpherſon, of which a number of the poems, epiſodes, and incidents, were known to me in the original: and as ſome of theſe were among the moſt beautiful in the collection, I can eaſily give the poet credit for other paſſages of leſs note connected with them, which I may not have heard. The ſecond volume *may poſſibly be equally authentic with the firſt; but I do not feel myſelf authorized to ſpeak of it in the ſame terms, as I do not remember to have heard any of it in the original*, except what relates to the death of Oſcar. I thought, too, when I read it, which was a long time ago, that the ſtile of ſome parts of it was more curt, abrupt, and affected, than the reſt of the poetry of Offian." (Appendix, p. 76.)

Dr. Graham too, though he attributes leſs to the genius of Macpherſon than we do, or even than Dr. Smith does, yet ſeems occaſionally to admit, that Fingal and Temora received their *epic form* from the tranſlator, and, indeed, that they are compoſed of ſeparate ballads, on the ſame or ſimilar ſubjects.

"It is well known," ſays this able writer, "that, before the Highland reciter delivers his poem, he generally prefaces it with a ſhort ſummary, in a kind of meaſured proſe, of the principal

cipal events contained in the verſes which he is about to recite. This outline of the poem is called the *Sgeulachd*, or tale. Dr. Smith informs us, that he was obliged, on many occaſions, to ſupply chaſms in the poems, which he publiſhed, by inſerting the correſponding paſſages of the *Sgeulachd*.

"By the help of this outline, Mr. Macpherſon ſeems to have been enabled, at leaſt to connect, in regular order, the ſeveral detached pieces which he found in tradition, according to the ſeries of events to which they related; and when a poem occurred, which *could not*, by this method, *be* MADE *to coaleſce with his larger work*, he ſeems to have proceeded by two ways:—he either gives the poem in its detached ſtate, as he found it, and as the leſſer poems now appear in his publication; or he artfully introduces it as an epiſode, as he has done in the inſtance of the Maid of Craca, and in that of the expedition of Larthon, in the cloſe of the ſeventh book of Temora. Of ſuch epiſodes indeed, ſkillfully introduced, and, in general, allied to the ſubject of the work, *a great portion of the Fingal and Temora conſiſts.*" (Eſſay, p. 90).

What Dr. Graham calls *detached pieces* and *epiſodes*, we believe to have been ſeparate and diſtinct poems, which the authors of ſuch of them as are ancient, never dreamt of forming into one epic whole. The Maid of Craca was undoubtedly a diſtinct poem. It appears as ſuch in an ancient manuſcript, in the poſſeſſion of the Highland Society of Scotland, and is publiſhed in the Report before us (pp. 95, 99) as *a ſhort tale of Fingal*, in which the name of the lady is not given, nor is ſhe called *the Maid of Craca*. She ſays of herſelf, that ſhe is the "daughter to the king of the wave-ſurrounded land;" and that the warrior who purſued her was Dayro Borb, the ſon of the king of Sore's land." She is not killed by that hero, when he came to land, nor is he killed by Fingal, but by Gaul, the ſon of Morni. She remained a whole year in the land of Fingal, after which we hear no more of her; and the tale is not put into the mouth of Fingal, but is narrated by Offian in his own perſon, who repreſents himſelf as having been with his father when Dayro Borb was killed by the ſon of Morni. Macpherſon, therefore, in order to *make* this tale *coaleſce* (as Dr. G. expreſſes it) with his larger work, as the epiſode of *Fainaſöllis*, altered it greatly; in ſome reſpects, we think, improving it, and in others rendering it inferior to the original.

Such is the opinion which we have formed of the origin of the poems publiſhed as Offian's, by Macpherſon; and we have ſtated it in the words of the admirers of that poetry, rather than in our own; becauſe, though a leſs important controverſy

haps to render it problematical or suspicious." (Appendix to the Report of the Committee, p. 90).

This seems to be exactly the opinion which we had ourselves formed of these celebrated poems, long before we had the pleasure of reading Dr. Smith's Letters to Mr. Mackenzie. By the *stamina*, *bones*, *sinews*, and *strength* of great part of them, he undoubtedly means such poems on the exploits of the Fingalians as we have denominated *heroic ballads*; and as he admits that some of them are more modern than others, it is indisputable that he cannot attribute them all to the same author, or really believe that Ossian composed two epics in the third century! whilst he perceives clearly that no manuscripts in the hand-writing of Macpherson or his friends, can decide the question about the authenticity of *Fingal* and *Temora*. Dr. Smith indeed seems to abandon the antiquity of *Temora* entirely, as well as of the whole second volume, except what relates to the death of Oscar. Having, in a preceding letter, mentioned the process by which he supposes that Macpherson may have constructed *Fingal*, and the other poems in the first volume, or the *stamina* of ancient tales and ballads, he adds,

"In what I have said, I wish to be understood as speaking *only* of *the first volume*, published by Mr. Macpherson, of which a number of the poems, episodes, and incidents, were known to me in the original: and as some of these were among the most beautiful in the collection, I can easily give the poet credit for other passages of less note connected with them, which I may not have heard. The second volume *may possibly be equally authentic with the first; but I do not feel myself authorized to speak of it in the same terms, as I do not remember to have heard any of it in the original*, except what relates to the death of Oscar. I thought, too, when I read it, which was a long time ago, that the stile of some parts of it was more curt, abrupt, and affected, than the rest of the poetry of Ossian." (Appendix, p. 76.)

Dr. Graham too, though he attributes less to the genius of Macpherson than we do, or even than Dr. Smith does, yet seems occasionally to admit, that Fingal and Temora received their *epic form* from the translator, and, indeed, that they are composed of separate ballads, on the same or similar subjects.

"It is well known," says this able writer, "that, before the Highland reciter delivers his poem, he generally prefaces it with a short summary, in a kind of measured prose, of the principal

cipal events contained in the verſes which he is about to recite. This outline of the poem is called the *Sgeulachd*, or tale. Dr. Smith informs us, that he was obliged, on many occaſions, to ſupply chaſms in the poems, which he publiſhed, by inſerting the correſponding paſſages of the *Sgeulachd*.

" By the help of this outline, Mr. Macpherſon ſeems to have been enabled, at leaſt to connect, in regular order, the ſeveral detached pieces which he found in tradition, according to the ſeries of events to which they related; and when a poem occurred, which *could not*, by this method, *be* MADE *to coaleſce with his larger work*, he ſeems to have proceeded by two ways:—he either gives the poem in its detached ſtate, as he found it, and as the leſſer poems now appear in his publication; or he artfully introduces it as an epiſode, as he has done in the inſtance of the Maid of Craca, and in that of the expedition of Larthon, in the cloſe of the ſeventh book of Temora. Of ſuch epiſodes indeed, ſkillfully introduced, and, in general, allied to the ſubject of the work, *a great portion of the Fingal and Temora conſiſts.*" (Eſſay, p. 90).

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controverſy has ſeldom been agitated, we are acquainted with few controverſies in which the combatants have appeared more exaſperated againſt each other; and becauſe we wiſh not to give offence either to *Celt* or to *Goth*. It is proper, however, that we now ſhow what has been done by the Committee of the Highland Society to diſcover the truth; and how Dr. Graham has repelled the furious attack of Mr. Laing on his favourite poetry.

The Committee informs us, that, for the attainment of the object of its nomination, it circulated the following queries through ſuch parts of the Highlands and iſlands, and among ſuch perſons reſident there, as ſeemed moſt likely to afford the information required.

"1. Have you ever heard repeated or ſung, any of the poems aſcribed to Offian, tranſlated and publiſhed by Mr. Macpherſon? By whom have you heard them ſo repeated, and at what time or times? Did you ever commit any of them to writing, or can you remember them ſo well as now to ſet them down? In either of theſe caſes, be ſo good to ſend the Gaelic original to the Committee. 2. The ſame anſwer is requeſted concerning any other ancient poems of the ſame kind, and relating to the ſame traditionary perſons or ſtories with thoſe in Mr. Macpherſon's collection. 3. Are any of the perſons, from whom you heard any ſuch poems, now alive? Or are there in your part of the country, any perſons who remember and can repeat or recite ſuch poems? If there are, be ſo good to examine them as to the manner of their getting or learning ſuch compoſitions; and ſet down, as accurately as poſſible, ſuch as they can now repeat or recite; and tranſmit ſuch their account, and ſuch compoſitions as they repeat, to the Committee. 4. If there are in your neighbourhood any perſons from whom Mr. Macpherſon received any poems, inquire particularly what the poems were which he ſo received, the manner in which he received them, and how he wrote them down; ſhew thoſe perſons, if you have an opportunity, his tranſlation of ſuch poems, and deſire them to ſay if the tranſlation is exact and literal; or, if it differs, in what it differs from the poems, as they repeated them to Mr. Macpherſon, and can now recollect them. 5. Be ſo good to procure every information you conveniently can, with regard to the traditionary belief, in the country in which you live, concerning the hiſtory of Fingal and his followers, and that of Offian and his poems; particularly concerning thoſe ſtories and poems publiſhed by Macpherſon, and the heroes mentioned in them. Tranſmit any ſuch account, and any proverbial or traditionary expreſſion in the original Gaelic, relating to the ſubject, to the Committee. 6. In all the above inquiries, or any that may occur to ————, in elucidation of this ſubject, he is requeſted by

by the Committee to make the inquiry, and to take down the anſwers, with as much impartiality and preciſion as poſſible, in the ſame manner as if it were a legal queſtion; and the proof to be inveſtigated with a legal ſtrictneſs." Report, p. 2.

Theſe are very judicious queries; but the anſwers received to them were in general far from ſatisfactory. It ſeems to have been impoſſible to make the illiterate reciters of Gaelic poetry comprehend the object of the Committee's inquiry. Imagining that doubts were entertained whether there ever exiſted *any poems* on the exploits of Fingal and his heroes, and whether *Offian* was *conſidered as the author* of ſuch poems, theſe ignorant men replied with indignation, but in general terms, that it was impoſſible to call in queſtion the authenticity of ſuch poems, and that no tranſlation could do juſtice to the original. Such was the nature of the anſwers moſt frequently received to the queries; and hence the Committee has judiciouſly publiſhed only ſuch of them as appeared moſt to the purpoſe, recommending more particularly to the attention of the ſociety and of the public, a letter from Sir James Macdonald, a name, as it is juſtly obſerved, of the higheſt authority in any literary queſtion; two letters from Dr. John Macpherſon, miniſter of Sleat, in the iſle of Sky; and one from Mr. Mac'Neill, miniſter of Hepmore. All theſe letters are dated 1763, and addreſſed to the late Dr. Blair, of Edinburgh; but they throw very little light on this controverſy.

Sir James Macdonald declares, (Appendix, p. 4.) that, as far as he could learn,

"Theſe iſlands (the Hebrides) were *never* poſſeſſed of any curious manuſcripts, except a few which Clanranald had, and which were all given to Macpherſon; that the few bards that were left among them, repeated only detached pieces of the poems publiſhed by Macpherſon; and (p. 5.) that he had great doubts of ſuch evidence being (even then) procured as the caſe requires."

Dr. Macpherſon cannot ſay, (p. 6.)

"With any degree of certainty, that he had *ſeen*; but can affirm, that (in 1763) he had *not peruſed* any MSS. containing either the whole, or a part of the poems publiſhed by his and Dr. Blair's friend;" confeſſes, (p. 7.) "that he is not ſanguine in his expectation from any one manuſcript that can be found in what he calls *our part* of the iſles;" and concludes his firſt letter with theſe remarkable words:—"No doubt *Mr. Macpherſon and you act in concert; if ſo*, what he and others will be able to furniſh, can hardly fail to prove that the poems are genuine."

In

In his ſecond letter, he declares, (p. 10.) that he *had* "*ſeen* an ancient Gaelic manuſcript in the hands of an old bard, who read out of it in his hearing, and before thouſands yet alive, the exploits of Cuchullin, Fingal, Oſcar, Offian, Gaul, Dermid, and the other heroes celebrated in Macpherſon's book."

But he does not inform us how to reconcile this with what he had ſaid in his former letter, written at the diſtance of hardly ſix weeks before! He tells his correſpondent, however, that in obedience to his requeſt, he had inquired for all the perſons around him who could rehearſe from memory any parts of the poems publiſhed by Macpherſon, and had made them rehearſe in his hearing the ſeveral fragments and detached pieces which they were able to repeat. Theſe he ſpecifies with ſufficient accuracy, and gives the names and deſignations of the ſeveral rehearſers; but it is worthy of notice, that ſome of the paſſages thus ſpecified, as they appear in the firſt and laſt editions publiſhed by Macpherſon himſelf, differ from each other, not merely in *ſound*, but in *ſenſe*. Thus, in the firſt edition, Fingal "returned *from* Cona's Heath," when Faïnaſollis came to him; but in the laſt edition, ſhe came to him when he returned *to* the Heath. In the firſt edition, Evirallin is called the "white-boſomed *love of Cormac*;" but in the laſt, "the white-boſomed *daughter of Branno!*" It is worthy of notice likewiſe, that in the concluſion of this letter, Dr. Macpherſon mentions a fact, which ſeems to prove that the Oſſianic heroes and poetry are Iriſh rather than Scotch.

Mr. Mac'Neill never *ſaw* any MSS. of Gaelic poetry; but he makes mention of two ancient MSS. the property of Clanranald, of which Mr. Macpherſon got copies, the originals having, ſome time before he wrote, been clandeſtinely carried to Ireland "by a worthleſs perſon!" Of theſe, one was Darthula, which Mr. Laing has proved, to our entire ſatisfaction, to have been taken from the Iriſh ballad of Deirdre, compoſed long before Meſſrs. Macpherſon and Mac'Neill were born! And the other was a large ancient manuſcript, which treated of the wars of Fingal, and Comhal, his father. He mentions likewiſe ſome detached paſſages of Macpherſon's poetry, which had been rehearſed in his hearing, and gives the names and deſignations of the rehearſers.

When ſuch is the beſt evidence which the Committee has been able to obtain, the reader will not be ſurpriſed at finding it report,

"That there are two queſtions to which it has directed its inquiries, on the ſubject which the ſociety was pleaſed to refer

to

to it;—1ſt. What poetry, of what kind, and of what degree of excellence, exiſted anciently in the Highlands of Scotland, which was generally known by the denomination of *Offianic*, a term derived from the univerſal belief that its father, and principal compoſer, was Offian, the ſon of Fingal?—2. How far that collection of ſuch poetry, publiſhed by Mr. James Macpherſon, is genuine?

"As to the firſt of theſe queſtions, the Committee can with confidence ſtate its opinion, that ſuch poetry did exiſt, that it was common, general, and in great abundance; that it was of a moſt impreſſive and ſtriking ſort, in a high degree eloquent, tender, and ſublime.

"The ſecond queſtion it is much more difficult to anſwer deciſively. The Committee is poſſeſſed of no documents, to ſhew how much of his collection Mr. Macpherſon obtained in the form in which he has given it to the world. The poems, and fragments of poems, which the Committee has been able to procure, contain, as will appear from the article in the Appendix, No. 15, often the ſubſtance, and ſometimes almoſt the literal expreſſion (the *ipſiſſima verba*) of paſſages given by Macpherſon, in the poems of which he has publiſhed the tranſlations. *But the Committee has not been able to obtain any one poem the ſame in title and tenor with the poems publiſhed by him.*" Report, p. 151.

The conjectures of the Committee reſpecting the manner in which Macpherſon collected the different copies, which he might receive of the ſame poems, and the liberties which he took with the whole, we paſs over as of no greater value than the conjectures of other men. It is proper, however, to inform our readers, that the Committee, like Dr. Smith, find more *moderniſms* in *Temora*, and in the whole of the ſecond volume, than in *Fingal*, and other poems, in the firſt volume. Perhaps, ſays the reporter,

"When he publiſhed Fingal, Mr. Macpherſon, unknown as an author, and obſcure as a man, was more diffident, more cautious, and more attentive, than when, at a ſubſequent period, he publiſhed Temora, fluſhed with the applauſe of the world, and diſtinguiſhed as a man of talents, and *an author of high and riſing reputation.*——He thought, it may be, he had only to *produce another work like Fingal*, to reap the ſame advantage, and the ſame honour, which that had procured him; and was rather ſolicitous to obtain theſe quickly, by a haſty publication, than to deſerve them by a careful *collection* (collation) of what original materials he had procured, or by a diligent ſearch to ſupply the defects of theſe materials." Report, p. 153, 154.

Dr. Graham's object, as we have already obſerved, is rather to repel the furious attack of Mr. Laing, than to eſta-

bliſh the authenticity of Macpherſon's Offian, by a regular ſeries of external and internal evidence; though he brings forward ſome general arguments for that authenticity at leaſt equal in force to any that we have ſeen. He begins with obviating an objection, firſt, we believe, urged by Gibbon, and from him repeated by Mr. Laing, from the mention of *Caracalla*, in the poems aſcribed to Offian. Nothing, ſays Dr. Graham, can be more improbable, than that the ſon of Severus, who, in the Caledonian war, was known only by the name of Antoninus, ſhould in theſe poems be deſcribed by a nick-name, which he did not receive till four years after his return from Britain; but the ſon of Severus is not mentioned in the poems. *Caracul*, which Macpherſon confounds with *Caracalla*, is a Gaelic or Celtic word, which ſignifies—*of the fierce eye;* and in this interpretation, Dr. Graham is ſupported by Dr. Smith, with whom he does not agree in every thing. He next proves, (p. 7.) that *Locklin* was the name of ſome part of *Scandinavia* long before the ninth century, when, according to Mr. Laing, that name was firſt known; but the force of this proof depends on the antiquity of a manuſcript deſcribed by Dr. Donald Smith, to whoſe deſcriptions and emendatory criticiſms we confeſs ourſelves not always inclined to give implicit credit. Mr. Laing, in his diſſertation, affirms, on the authority of Solinus, that in A. D. 240, the Orkneys, to which Fingal is ſaid to have made ſome noted expeditions, were altogether uninhabited. That Solinus is here unworthy of credit, Dr. Graham proves by the teſtimony of Tacitus, who informs us, that the fleet of Agricola, in its circumnavigation of Britain, "firſt diſcovered and *conquered* the Orkneys;" a conqueſt which could not have been made had theſe iſlands been then without inhabitants.

One of the moſt formidable objections urged by Mr. Laing, and others, againſt the authenticity of the poems attributed to Offian, ariſes from the manners deſcribed in thoſe poems ſo very different from the manners of all other people of whom we read in the Hunter-ſtate. To this, Dr. Graham replies:—

"That we are not warranted, by any juſt principle of reaſoning, in forming concluſions before-hand concerning the various ſhades of diſtinction, which, under different circumſtances, may mark the manners of any particular nation, or period of ſociety. In order to conclude juſtly, a previous or collateral acquaintance with the particular nation, or ſtate of ſociety, is indiſpenſably neceſſary. With regard to China, for inſtance, unleſs we had the indubitable evidence of hiſtorians and travellers, how difficult would

would it be to conceive, that, for more than two thousand years, the state of society, of arts, of science, and of agriculture, has been stationary; whilst in every other nation of the earth, these circumstances have undergone innumerable and incalculable changes? Who could predicate of the sequestered inhabitants of the Pellew Islands all the gentleness and humanity of European manners? or of the Otaheitans, the dissipation of the latter ages of Rome, joined to the mildness and docility of the most polished people of modern times?" Essay, p. 25.

This is extremely well put; but we think the Doctor (p. 27) places too much confidence in those ancient authors, whoever they may be, who represent the ancient Caledonians as numerous, while their subsistence was derived entirely from the chace. A populous nation of mere hunters has never been found, and indeed could not exist, in a climate so ungenial, and a region so rugged, as the mountainous parts of Caledonia.

To account for the sublimity of sentiment, and generosity of manners, which are ascribed by Ossian to his heroes and heroines, Dr. Graham supposes that the son of Fingal might have had a full opportunity, which he would not fail to embrace, of acquiring the knowledge and imbibing the sentiments of the Druids, who had then been but recently exterminated in Caledonia. The supposition is not very probable in itself; and, unfortunately, this author combines it with another, which renders it utterly inadmissible. That the Order of Druids found its way to Scotland, and even to the Hebrides, is a fact very generally admitted, and by Dr. Graham, we think, sufficiently proved; but if, as he likewise supposes, the Druidical hierarchy was overthrown, and the Druids themselves *exterminated* by the *Fingalian dynasty* some time prior to the period of *Ossian*, how is it conceivable that Ossian, who was himself a *Fingalian*, could have had an opportunity of acquiring any portion of the knowledge of the Druids, "even that portion of it which was usually communicated to the bards?" The care with which the Druids concealed their knowledge from all but their own disciples, is better known than almost any other thing connected with their institution; and what the Order did not generally communicate to its friends, would not surely be betrayed by the few survivors to the last of the race of their most ruthless enemies. It is proper, however, to add, that the extermination of the Druids by the ancestors of Fingal, seems to rest wholly on evidence furnished by two Gaelic poems, published by Dr. Smith—*Dargo, the son of the Druid of Bel*, and

Cowan the ſon of Dargo—and if theſe be ſpurious or modern, the overthrow of the Druidical hierarchy may have been accompliſhed by means, which left at leaſt a *poſſibility* of Oſſian's deriving knowledge from the few who eſcaped the general ruin.

Dr. Graham having animadverted on the objections urged by Mr. Laing, from the mention made in the poems of the trembling *poplar* and the *yew-tree*, and proved completely that both are natives of Scotland, proceeds to an objection of much greater importance.

"There is one part," ſays he, "of Mr. Laing's argument which demands more particular attention. He aſſerts, that *there is not now in Scotland a Highlander of the race that exiſted at the beginning of the æra aſcribed to Fingal.* He ſtates, on the authority of Bede, that, in A. D. 258, Scotland was invaded by Riede, an Iriſh chieftain; and that a kingdom was founded by him in the Highlands, called after his name the Dalriedan kingdom; and hence he concludes, that all the preſent inhabitants are of the race of the invaders." P. 62.

In reply to this certainly ſingular opinion, Dr. Graham, after quoting Bede's account of the peopling of South Britain, and of the introduction of the Picts into the North, proceeds thus,

"In the paragraph which immediately follows, we have *the ſentence* which appears to be the ſole foundation of the alleged invaſion of Riede, the Dalriedan kingdom, and the Iriſh origin of all the preſent inhabitants of the Highlands of Scotland. Will my readers forgive me, for preſenting it in Bede's original, with a tranſlation, of which they may all judge? Without any reference to the year 258, or any other year, Bede ſays, *Precedente autem tempore, Britannia, poſt Brittones et Pictos tertiam Scottorum nationem, in* PICTORUM PARTE *recepit, qui, duce Reuda, de Hibernia progreſſi, vel amicitia, vel ferro, ſibimet, inter eos, ſedes quas hactenus habent, vindicarunt; a quo videlicet duce, uſque hodie Dalreudini vocantur, nam earum lingua* Daal *partem ſignificat*;—that is,

"In proceſs of time, Britain received, after the Brittons and Picts, a third nation of *Scotti*, in the diſtrict of the Picts, who leaving Ireland, under the conduct of Reuda, obtained, for themſelves, the ſettlements among them which they now poſſeſs; from which leader they are, at this day, called *Dalreudins*; for *Daal*, in their language, ſignifies a part *.

* The venerable author is wrong; *daal* ſignifies a *field*.

"It

"It appears, upon the whole, that it was the opinion of Bede, that Britain was originally peopled, by the ſouth, from Aremorican Gaul, a diſtrict which, by the teſtimony of Pliny and Claudius, was undoubtedly Celtic;—that he ſtates the Picts, a Scythian race, to have taken poſſeſſion of the northern parts of the iſland—undoubtedly, the *north-eaſt coaſts* of Scotland,—where, at this day, we find reliques of the Britiſh language, monuments, and hiſtory. Finally, with regard to his mention of the invaſion of Reuda, it is evident that it amounts, by no means, to a conqueſt of the Highlands of Scotland, and far leſs to the eſtabliſhment of a Dalriedan kingdom. Indeed, Bede is, even in what he advances here, totally unſupported by our early contemporary writers, ſuch as Jocelinus, Giraldus Cambrenſis, and others, who, ſurely, in narrating the events of theſe times, would not have omitted ſuch a remarkable occurrence. The whole buſineſs appears to be a gratuitous fiction of Pinkerton, and from him haſtily adopted by Mr. Laing, without examination or doubt. — — — — — — —

"The truth, on this part of the ſubject, ſeems to be, that Ireland derived its original population from Scotland. This was the opinion of Sir James Ware*, of Sir William Temple, of Sir William Petty †, and of the beſt informed writers of both countries. Indeed, it is the opinion of Sir James Ware, that nothing certain is known of Iriſh affairs, till the middle of the fifth century. To theſe we may add the opinion of Mr. Gibbon, who was abundantly acute in his inveſtigations; and, ſurely, in no degree prejudiced in favour of Caledonian antiquities:—'It is probable,' ſays he, 'that in ſome remote period of antiquity, the fertile plains of Ulſter received a colony of hungry Scots; and that the ſtrangers of the north, who had dared to encounter the armies of the legion, ſpread their conqueſts over the ſavage and uncivilized natives of a ſolitary iſland." P. 65—71.

That this is the true account of the original peopling of Ireland we have long been convinced, not becauſe it is the account given by the great men referred to by Dr. Graham, but becauſe it is conformable to the natural progreſs of mankind weſtward, and becauſe it is inconceivable, that, in thoſe remote periods, Ireland could have been ſo overſtocked with inhabitants as to induce a colony to migrate from the fertile fields and mild climate of Ulſter to the barren rocks and ſtormy region of the Highlands of Scotland. On this topic, therefore, Dr. Graham has indiſputably the better of Mr. Laing, and ſeems to have proved, that, though it be, as he obſerves, of very little importance to determine from

* Antiq. Hib. Ch. 2. † Polit. Anal. p. 101.

what ſtock the preſent race of Highlanders had their origin, yet they *may*, and probably *have*, ſprung from the race that exiſted at the beginning of the Fingalian era.

Becauſe there are in the poems aſcribed to Offian a number of terms apparently borrowed from the Latin, a language of which a Caledonian bard of the third century could know nothing, Mr. Laing contends that *the whole collection* was fabricated by Macpherſon. There is not one argument in his diſſertation on which he ſeems to lay greater ſtreſs than on this; and yet there is certainly none more fallacious.

"Of a great number of the terms adduced by Mr. Laing, as bearing a near reſemblance to the Latin, I muſt ſay, obſerves Dr. Graham, that the perception of their ſimiliarity eludes my eye and my ear. He adduces the ſimilarity of *phoſda* and *ſponſalia*, (marriage); *ſambla*, pronounced *ſeu'la*, (appearances), and *ſimilis*; *feachda* and *fights*. It is true, there is a letter or two common to the Gaelic, and the Latin or Engliſh words. There is an *ſ* in *ſambla*, and there is an *ſ* in *ſimilis*; there is an *f* in *feachda*, and in *fights*; but all this is clear Flueilèniſm. "*There is a river in Macedon, and there is a river in Monmouth, and there are ſalmons in both.*" P. 130.

But were the caſe otherwiſe; were there as many terms in the poems of Offian as Mr. Laing ſuppoſes, of the ſame import with terms of a ſimilar ſound in Latin, ſuch coincidence would by no means bear the ſuperſtructure which he wiſhes to rear on it. Not only Leibnitz quoted by Dr. Graham, but every philologiſt knows that the Latin language has borrowed much from the Celtic; and we could refer theſe gentlemen to a countryman of their own, who, without regard to the poetry of Offian, on which we have acceſs to know that he put no value, hath eſtabliſhed this fact by erudition the moſt extenſive, and by arguments unanſwerable. This, however, is perfectly needleſs, as Dr. Graham has not only proved the ſame fact, but ſhown in the cleareſt and moſt convincing manner, that it could not be otherwiſe; and "hence, as he juſtly obſerves, it follows, that no legitimate argument againſt the authenticity of Offian's poems, can be derived from the ſimilarity that may be traced between certain Latin and Gaelic terms."

He next examines ſome of the inſtances produced by Mr. Laing, of imitation of poets, ancient and modern, whoſe works, it is certain, that a Caledonian bard of the third century never ſaw. We have elſewhere obſerved*, that theſe

* Brit. Crit. vol. xxviii. p. 651.

inſtances

inſtances are not always ſatisfactory; and Dr. Graham has proved, that they are often ridiculous. Previouſly to his entering on this part of his taſk, he lays down ſome very judicious canons of criticiſm reſpecting poetical imitation, illuſtrating them by examples of poets, who never heard of one another, deſcribing natural ſcenes, and the common feelings of humanity, not only in the ſame manner, but nearly in the ſame words. Theſe, our limits permit us not to tranſcribe; but we can with confidence aſſure our readers, that, if the Oſſianic controverſy had never been agitated, they would have been well worthy of the moſt attentive peruſal. He then ſays,

"When we turn our attention from theſe paralleliſms, of which the reſemblance is ſo cloſe and ſtriking, and which can be thus eaſily accounted for, to the vague ſimilarities, adduced by Mr. Laing, between certain paſſages of Oſſian, and of the ancient or modern claſſics, we cannot help perceiving a forced adaptation of images and expreſſions, which either have nothing in common between them, or which may be eaſily accounted for, on the principles which I have endeavoured to eſtabliſh.

"Where is the reſemblance between Oſſian's—'*Lovelineſs was around her as light; her ſteps were the muſic of ſongs;*' and Milton's—

'Grace was in all her ſteps, heaven in her eye,
'In every geſture dignity and love;'

except the ſingle term "ſteps?"—Let any eye or ear judge concerning further reſemblance.

"Did we not know Mr. Laing to be ſerious, it would ſeem that he had intended a burleſque upon criticiſm, when he maintains, that the—*Seu ſolvit crines, fuſis decet eſſe capillis* of Tibullus, which literally is;—If ſhe looſes her hair, it becomes her to have flowing "locks," has furniſhed the original of Oſſian's—'If on the heath ſhe moved, her breaſt was whiter than the ſnow of Cena.' Or again, when he maintains that Tibullus's

'Seu compſit, comptis eſt veneranda comis—
'——— Urit ſeu nivea, urit ſeu tyria.'

That is:—'If ſhe adorn her hair, ſhe is graceful with adorned locks;—ſhe inflames, whether ſhe is in white or in purple,'—is the original of Oſſian's—'If on the ſea-beat ſhore, then the foam of the rolling ocean.' In theſe alledged imitations, I can diſcern nothing common, except the particle *ſea*, in the Latin, and *if*, in the Engliſh; and I muſt again beg leave to enter my diſſent *againſt* (from) the logic of honeſt Captain Fluellin." P. 156.

In a light ſtill more ridiculous than even this, Dr. Graham exhibits many other inſtances of imitation produced by Mr. Laing; and to the charge that Macpherſon transferred the images, &c. of his own juvenile poem, *the Highlander*, to *Fingal* and *Temora*, he very acutely replies, that Macpherſon may rather be ſuppoſed to have enriched his own poem with images which had made a deep impreſſion on his youthful fancy, and had indeed been familiar to him from the earlieſt period at which he could pay attention to any thing. That this is by much the moſt probable ſuppoſition, cannot, we think, be queſtioned; for whether the poems aſcribed to Oſſian be genuine or ſpurious, it muſt now be admitted, that a number of ballads on the exploits of Fingal and his heroes, replete with the images which characterize theſe poems, had been recited in the Highlands for many generations; and it was ſurely as natural for Macpherſon to incorporate theſe images with his earlieſt as with his lateſt poetry.

But though Dr. Graham is generally ſucceſsful in repelling the attacks of Mr. Laing, and carries on this warfare with a degree of candour and moderation that (conſidering the aſperity of his antagoniſt) do him infinite honour, we cannot ſay that he appears to us to have ſucceeded in his attempts to eſtabliſh the authenticity of the poems in their preſent form. He proves by the moſt unexceptionable evidence, (ſee particularly pp. 83—86, and 88—90) that what now conſtitutes parts of theſe poems, was in oral circulation long before the publication of Macpherſon; but he does not prove, nor does he ſeem to think, that there was any regular epic poem in the Highlands before that period. "I have to add," ſays he, "that Kerr did not deliver this poem (the Maid of Craca) in any connection with a larger work, as Macpherſon has given it in Fingal, but as a detached independent piece;" and indeed all the evidence to be found either in this Eſſay, or in the Committee's Report, extends only to detached independent pieces, and theſe neither very numerous, nor of great length. That theſe pieces are not all of equal antiquity, ſeems likewiſe to be admitted, and is indeed completely proved by the teſtimony of Biſhop Carſwell, which ſeems to have been brought forward by the Committee of the Highland Society for a very different purpoſe.

"Great is the blindneſs, (ſays this prelate) and ſinful darkneſs, and ignorance, and evil deſign, of ſuch as teach, and write, and cultivate the Gaelic language, that, with the view of obtaining for themſelves the vain rewards of this world, they are

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more deſirous and more *accuſtomed* to *compoſe vain, tempting, lying, worldly hiſtories*, concerning the *Tuatha de dannan*, and concerning warriors, and champions, and *Fingal, the ſon of Cumhall, with his heroes*, and concerning many others which I will not at preſent enumerate or mention, in order to maintain, or reprove, than to write and teach, and maintain the faithful words of God, and of the perfect way of truth." Report, p. 17.

Dr. Carſwell was biſhop of the Iſles at the Reformation, and the work from which this quotation is made, was printed at Edinburgh in the year 1567. At that late period, therefore, thoſe who cultivated the Gaelic language were *accuſtomed to compoſe vain, tempting lying hiſtories of Fingal with his heroes*; and, as Dr. Graham aſſures us (p. 102), that "the perſon who is now found to ſpeak the Gaelic in its greateſt purity of idiom, is the unlettered native of Mull or Skye, or of the more remote corners of Argyleſhire, or Inverneſsſhire," there ſeems to be nothing abſurd or unreaſonable in the ſuppoſition, that the bards have been accuſtomed, in every age, from time immemorial, to compoſe ſuch tales of Fingal and his heroes; but to aſcertain which of the tales, or hiſtories, or ballads, thus compoſed, have the beſt claim to high antiquity is obviouſly impoſſible. We know, indeed, very little of Gaelic; but we know that there is more, in which *all languages*, philoſophically conſidered, *agree* with each other, than there is in which they *differ*; and we know likewiſe that there is no criterion by which to aſcertain the age of any work, of which the age is doubtful, but by comparing its ſtyle, &c. with the ſtyle of other works in the ſame language, and of different ages. Without the aid of this criterion, not even the critical ſagacity of a Bentley, or a Porſon, could aſcertain the antiquity of a doubtful manuſcript; and, unfortunately, there is not in the Highlands of Scotland any writing, or any tale, of an antiquity, which is at once unqueſtioned and very high. We have admitted, that from tales and ballads of different ages, and from Iriſh and Gaelic manuſcripts, Macpherſon derived much of his materials and imagery. Theſe, we believe, he embelliſhed, refined, purged of much extravagance, and afterwards reduced into the form in which he has given them to the world; but granting all this, we cannot help thinking that he has at leaſt as good a right to be conſidered as the *author* of the poems which he publiſhed as tranſlations from Oſſian, as Virgil has to be conſidered as the *author* of the Æneid. That Macpherſon could not have compoſed ſuch poems without the aid of the ancient manuſcripts and oral tales, which he received in the Highlands, we moſt readily admit;

and with this, we think, that Dr. Graham, and others, who admire ſuch poetry, ſhould reſt ſatisfied, as with what is ſufficient for the honour of their remote anceſtors, but we are equally convinced, that if Virgil had not been intimately acquainted with the Iliad and Odyſſey, which furniſhed him with *form* as well as *matter*, he could never have compoſed the Æneid, though he has in ſeveral inſtances improved his original, and in others ſunk far below it. Yet the man would ſurely be deemed paradoxical, who ſhould contend that Homer, and not Virgil, was the author of the Æneid, though the Grecian certainly furniſhed to the Roman poet, more, than from any evidence that we have found in Dr. Graham's Eſſay, and the Report of the Committee, the Celtic appears to have furniſhed to the Engliſh bard.

Dr. Carlyle, one of the original promoters of Macpherſon's poetical miſſion to the Highlands, expreſsly admits, in a letter dated 9th January, 1802, and publiſhed in the Appendix to the Report, that "after collecting all the ſcattered fragments, Macpherſon tied them together in the form of heroic poems, as Homer is ſaid to have done when he collected the ſongs of the bards of Greece;" but did any man ever conſider the bards of Greece, anterior to Homer, as the authors of the Iliad or Odyſſey? We are not, however, certain what Homer borrowed from the bards of Greece, or if he borrowed from them any thing; but we know perfectly how much Virgil was indebted to him; and we are willing to admit the claim of ancient Gaelic bards to the poems publiſhed by Macpherſon to be almoſt equal to Homer's claim to the Æneid publiſhed by Virgil.

Profeſſor Richardſon's Eſſay on the mythology of Offian's Poems is a very ingenious diſquiſition; but we have already treſpaſſed ſo far on the patience of our readers, who are, in general, but little intereſted in Gaelic poetry, and Gaelic literature, that we muſt not attempt to give an analyſis of it. Suffice it to ſay, that the elegant author derives the ſuperſtitious belief in ghoſts, as well as their deification (a ſuperſtition common to all rude nations), from affection and admiration—affection to departed friends, and admiration of the great actions which they performed when alive. This theory he illuſtrates by quotations from Homer, and other poets, ancient and modern, as well as from Offian; and through the whole enquiry diſplays that intimate acquaintance with the ſenſibilities of the human heart, and that elegance of taſte, which characterize his other writings, and have made them, what they deſerve to be, favourites with the virtuous and poliſhed part of the public.

ART.

ART. XI. *The Doctrine of the Greek Article applied to the Criticism and the Illustration of the New Testament. By T. F. Middleton, A. M. Rector of Tansor, in Northamptonshire, and of Bytham, in Lincolnshire.* 8vo. 730 pp. 14s. Cadell and Davies. 1808.

THAT the enquiry begun by Mr. Granville Sharp *, concerning one particular effect of the Greek Article, might prove completely beneficial, not only to Biblical criticism, but also to the classical knowledge of the Greek language, nothing was wanting but such a work as the present; which, however, was rather to be wished than expected. Mr. Middleton has undertaken to do, what no other Grammarian had yet effected, to investigate the true nature of the Greek Prepositive Article, and the principle on which it is properly inserted or omitted, in the correct construction of that beautiful, but difficult language. On this occasion, we have great satisfaction in saying, that a person better qualified to conduct such an enquiry with success, and to apply it with correct judgment, could not easily have been found: and this we say, not from any previous knowledge which we had of the author, but from the impression which has been made upon our minds by a careful examination of his book. Besides the necessary qualification of an extensive knowledge of the Greek language, Mr. M. appears to bring to the research a clear and distinguishing mind, a calm and dispassionate reason, which are always ready for use, whenever their exertion is required: nor have we seen, for a long time, any work of grammatical criticism, in which so much light is thrown upon so great a variety of subjects, by the regular application of one found principle.

Before we proceed to the particulars of the present work let us remind our readers briefly of the occasion which has brought it forward. In the year 1797, the present Bishop of St. David's, ever attentive to the interests of sound literature and religious knowledge, in the second *Fasciculus* of his "Museum Oxonienſe," (p. 49.) printed a letter from Mr. Granville Sharp, in which that patient and attentive student of the Sacred books in their original languages, proposed certain rules which he had discovered to obtain in the use of the Greek prepositive article, the application of

* See Brit. Crit. vol. xv. p. 70.

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which, to a few remarkable paſſages in the New Teſtament, muſt of neceſſity produce ſtrong and unequivocal aſſertions of the Divinity of our bleſſed Saviour. The ſequel to theſe obſervations was promiſed in the enſuing part of the Muſeum, but, that work not being immediately continued, the Biſhop, (then Mr. Burgeſs) printed the whole together at Durham in 1798, that the public might not any longer wait for remarks of ſuch importance. The approbation and concurrence of ſo able a ſcholar as Mr. Burgeſs, gave an immediate ſanction to the rules of Mr. Sharp; who, on enquiry, was found only to have re-eſtabliſhed a principle well known to many ſcholars of former times *, and to belong eſſentially to the true conſtruction of the Greek language. Some time after this, the Rev. C. Wordſworth, of Trinity College, Cambridge, gave a diſtinguiſhed proof that he had not been inattentive to the remarks of Mr. Sharp, by publiſhing Six Letters addreſſed to that author †, in which he purſued the rule through moſt of the works of the Greek Fathers, and found that they almoſt uniformly underſtood and interpreted the ſame texts, according to the tenor of that rule. This was a great point to gain, and the teſtimony of native Greeks, to the interpretation maintained by the Engliſh critics, was the ſtrongeſt that could be imagined. Mr. Wordſworth accordingly acquired juſt fame and commendation, for his acute and diligent purſuit of the enquiry.

It remained to ſhow what foundation the rule ‡ has in the principles of the Greek language itſelf, by which we might learn, not only that the fact is as we alledge, but why it is ſo; and this part has been undertaken by Mr. Middleton, and executed, in our opinion, with the happieſt ſucceſs. His book conſiſts of two parts; the firſt being a Grammatical Diſſertation on the Nature and Uſes of the Greek prepoſitive Article, exemplified from the Greek Claſſics; the ſecond is a critical Examination of its uſe in

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* Several of theſe have been brought forward in our various articles on the ſubject. To theſe we may add, that Glaſſius ſaw the rule, but did not think it general enough to depend upon. *Philol. Sacra.* p. 502. The difficulty is removed by Mr. Middleton's Inveſtigation.

† Brit. Crit. vol. xx. p. 15.

‡ When we ſay the rule, we mean the principal of Mr. Sharp's rules, concerning the conſtruction of two or more nouns with one article preceding.

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the Greek Teſtament, in a Collection of Notes, regularly continued throughout the ſacred volume.

It is a remarkable fact, that ſome of the moſt eminent modern critics * have ſpoken of the Greek Article as if they thought its uſe entirely capricious; a thing not to be believed, in the language of an acute people, nor indeed in that of any people. Of ancient grammarians now extant, Apollonius Dyſcolus has ſaid moſt upon the ſubject, but neither he nor the modern grammarians, Harris and others, who have touched upon it, have ſo developed its nature, as to lead to ſatisfactory rules for the inſertion or omiſſion of the Prepoſitive Article. The hypotheſis of Mr. Middleton, which to us appears to be altogether true, is, that it is no other than the Pronoun relative, employed under particular circumſtances. All the grammarians agree that it becomes a Pronoun in ſome ſituations, and there is little probability that it ſhould ever take that nature, if it had nothing of it in its origin.

"It is," ſays Mr. Middleton, "the Pronoun relative Ὁ, ſo employed that its relation is ſuppoſed to be more or leſs obſcure; which relation, therefore, is explained in ſome adjunct annexed to the Article, by the Participle of exiſtence expreſſed or underſtood." P. 7.

As there is ſome degree of obſcurity in this definition, till cleared and illuſtrated by the ſubſequent applications of it, we ſhall ſtate here, that the author's meaning appears to be clearly this, that ὁ πατὴρ is the ſame as ὁ ὢν πατὴρ *he who is a father*, and that, where it will not admit of ſuch a ſolution, its inſertion cannot be proper. In this ſentence, therefore, ὁ is the Article, πατὴρ the Adjunct annexed, and ὢν the Participle of Exiſtence; forming a propoſition of which ὁ is the *Subject*, πατὴρ the *Predicate*, and ὢν the *Copula*. This is, in the moſt comprehenſive form, the view of the Greek Prepoſitive Article, given by Mr. Middleton, and to this may be referred all his diſtinctions of propriety, in its inſertion or omiſſion, which form the ſubject of the firſt part of his work; for of ſuch an hypotheſis the proper teſt is the examination of the eſtabliſhed uſage, accompanied by the enquiry whether the reaſon of the uſage is made apparent by the application of the hypotheſis.

This appears to our apprehenſion very clearly in the examination of the Greek Article, as carried on by this author, and particularly in explaining that rule which Mr. Sharp

* J. C. Scaliger and Budæus.

laid down, and Mr. Wordſworth ſo ably illuſtrated. This rule is thus expreſſed by Mr. M.

"When two or more Attributives, joined by a Copulative, or Copulatives, are aſſumed of the ſame perſon or thing, before the firſt Attributive the Article is inſerted; before the remaining ones it is omitted." P. 80.

This is exemplified by this author in paſſages taken from claſſic writers. Thus, from Plutarch, Ῥώσκιος ὁ υἱὸς καὶ κληρονόμος τῷ τεθνηκότος. This, according to the hypotheſis, is equivalent to Ῥώσκιος ὁ ὢν υἱὸς καὶ κληρ. Roſcius, he who is at once ſon and heir; whereas, had the article been repeated before κληρονόμος, it would have ſeemed as if one perſon was the ſon and another the heir; as there would be two diſtinct propoſitions coupled together by καὶ.

It muſt be conſidered as a ſtrong illuſtration of the obſervance of this rule, that fourteen different inſtances are here given, from Greek writers of all ages, and all in exact conformity to it: and indeed if the practice is founded on the very nature of the Article, it may well be expected to prevail in writers of all times and places. After ſhowing what exceptions ariſe from the nature of different nouns, Mr. M. thus gives the reſult of his enquiry.

"Having thus inveſtigated the canon, and having explained the ground of its limitations and exceptions, I may be permitted to add, that Mr. Sharp's application of it to the N. T. is in ſtrict conformity with the uſage of Greek writers and with the Syntax of the Greek Tongue; and that few of the paſſages, which he has corrected in our common verſion, can be defended without doing violence to the obvious and undiſputed meaning of the plaineſt ſentences, which profane writers ſupply. If, for example, Eph. v. 5. we are with our common verſion to tranſlate ἐν τῇ βασιλείᾳ ΤΟΥ Χριστοῦ ΚΑΙ Θεοῦ, 'in the kingdom of Chriſt and of God;' or Tit. ii. 13, ΤΟΥ μεγάλου Θεοῦ ΚΑΙ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, 'of the Great God and (of) our Saviour Jeſus Chriſt,' we muſt in conſiſtency tranſlate alſo from *Plutarch* *, 'Roſcius the ſon and *another perſon* heir to the deceaſed;' though a Singular Verb follows: from *Demoſthenes*, 'the adviſer and I an orator:' and ſo on in an endleſs ſeries of abſurdities: for Θεός, σωτὴρ, &c. the Nouns in queſtion, are as truly what I have denominated Attributive Nouns, as any which can be found; and they are ſo far from being in their nature *incompatible*, that ſome of them are even of kindred import. We are, therefore, in

* "See above, p. 80."

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the instances from the N. T. to complete the ellipsis according to the principles already established; viz. τοῦ (ὄντος) Χριστου καὶ Θεοῦ, of him being or who is, &c. τοῦ (ὄντος) μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν: and so in *most* of the disputed texts: why I do not affirm in *all* of them, will appear hereafter. That the Fathers understood such passages in the manner, in which Mr. Sharp would translate them, and as, without doubt, they will be translated at some future period, has been fully ascertained by the researches of Mr. Wordsworth: and whatever may be thought of the Fathers in some other respects, it may surely be presumed that they knew the use of one of the commonest forms of expression in their native tongue." P. 94.

In the second part of this work, which is considerably the largest, Mr. M. taking a much wider scope of enquiry, than that which refers to this particular use of the Article, examines in order all the passages in the New Testament, in which any thing remarkable appears in the use of the Article, or where any doubt can arise as to the propriety of its insertion or omission. In pursuing this plan, he shows himself not only an acute distinguisher, but a learned and well read commentator; and many of his illustrations are such as would do honour to any interpreter of Scripture. We shall give, as a specimen, his note on πτερύγιον.

"Matt. iv. ver. 6. ἐπὶ τὸ πτερύγιον. There is no word, on the meaning of which the Commentators are more at variance, than πτερύγιον in this and the parallel place in St. Luke. One thing, however, appears certain, viz. that the Article shews πτερύγιον to be something *Monadic*: had there been several πτερύγια, we should probably have read ΤΙ πτερύγιον: it cannot, therefore, be 'a pinnacle,' as the Eng. Version renders it. To determine what is really meant is, perhaps, impossible: since no instance can be found in any author, in which πτερύγιον is applied to a building. It is probable, however, from the meaning of the cognate term πτερόν, that a ridged or pointed roof is intended: for, from some of the passages collected by *Wetstein*, it is evident that πτερὸν is synonymous with ἀέτὸς or ἀέτωμα, a term appropriated to the roofs of temples. See Aristoph. Aves 1110, and his Scholiast; Dion. Hal. Antiq. Rom. edit. Reiske, vol. ii. p. 789; Josephus, vol. i. p. 109. edit. Hudf. in which last place it is spoken of the Tabernacle, and so applied, as it should seem, on account of the figure, which the transverse section of a pointed roof, or the gable, presents. Now if this be πτερόν, analogy would lead us to infer, that πτερύγιον was the same thing, only of smaller dimensions: and, therefore, if the pointed roof of the Temple be πτερόν, πτερύγιον may be the same kind of roof of the Great Eastern Porch: and this is the spot fixed upon by *Lightfoot*. The height of this roof was 385 feet, and therefore it is not ill

adapted to the circumſtances of the narration. However, Wetſtein and Michaelis (*Anmerk.* ad loc.) underſtand it of the *Royal Porch*, which overlooked the Precipice to the eaſt and ſouth of the Temple. This ſituation is, perhaps, even better ſuited to the hiſtory; but the difficulty is to account how the roof of this detached building could be called τὸ πτερύγιον τοῦ ἱεροῦ. Michaelis, indeed, in his Introduction (vol. i. p. 144. edit. Marſh) ſuppoſes πτερύγιον to have been a kind of *ſide-wall* incloſing the Temple: but then there were ſeveral ſuch porches or colonnades, each of which might thus be called πτερύγιον: but the πτερύγιον, as was ſhewn, could be only one. On the whole, I have nothing more plauſible to offer, than what has been ſuggeſted above. The extreme difficulty of the queſtion is admitted by Mr. *Herb. Marſh* in the firſt part of Michaelis, vol. i. p. 420." P. 182.

As we cannot afford ſpace to produce many of the inſtances in which the learning and acuteneſs of this author are diſplayed in this work, we ſhall content ourſelves with one more ſpecimen, in which he returns of neceſſity to the conſideration of Mr. Sharp's rule, and gives a well-merited chaſtiſement to the ignorant and preſumptuous author of *Six More Letters* *, taking the aſſumed names of Gregory Blunt.

" Epheſians, chap. v. ver. 5. ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ. This is, ſtrictly ſpeaking, the firſt of the Examples adduced by Mr. *Granville Sharp* in proof that the ſame Perſon is in Scripture called Chriſt and God: for in Acts xx. 28. as was there ſhewn, the reading is doubtful. The principle of the rule was ſufficiently demonſtrated in Part I. p. 81; and it cannot be pretended that the preſent inſtance in any reſpect deviates from the conditions there preſcribed, ſince both Χριστὸς and θεὸς, the former retaining its more uſual ſenſe, and not being taken as a Proper Name, are as plainly what I have denominated Attributives, as are any of the words which appear in illuſtration of the rule: θεὸς, indeed, is itſelf adduced in one or two of the examples. I muſt, however, repeat, that this word never uſes its licence with reſpect to the Article in ſuch a way, as to interfere with the conſtruction uſual in the caſe of the moſt common Appellatives. If θεοῦ, therefore, be here meant otherwiſe than as a joint Predicate of τοῦ, the conſtruction is wholly deſtroyed; an inconvenience, which might eaſily, and unqueſtionably would have been, avoided by writing ΤΟΥ θεοῦ, in the ſame manner as ὁ βασιλεὺς καὶ ὁ ἡγεμών: ſee on Acts xxvi. 30; Matt. xviii. 17, ſecond Note: *et paſſim.*

* See Brit. Crit. Vol. xxvi. p. 213.

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"The *Unknown Writer*, [Gregory Blunt] already noticed on Matt. xi. 11. contends, that "Χριστὸς being an epithet, the expreſſion is harſh and intolerable: and that he muſt be a rude writer, who ſhould ſay, The anointed and God," p. 74. Rude he would be indeed: but this is not ſimilar to the Greek, and therefore ought not to have been ſo repreſented; and yet this very miſrepreſentation is made to be the ground-work of the writer's whole fabric. Without deigning to inquire whether the Greek and Engliſh Articles have any and what degree of analogy, he ſets out with the bold aſſertion, that the rule laid down by his Opponent, and by all Antiquity, "may be tried *juſt as well* in Engliſh as in Greek. Now in Engliſh,' he ſays, 'we have ſuch phraſes as the King and Queen, the Huſband and Wife, &c. &c. which cannot be underſtood of the ſame perſon.' See p. 19. And hence he concludes that Mr. Sharp and all the Gr. Fathers, who according to Mr. Wordſworth ſupport Mr. Sharp's interpretation, muſt be wrong. If it be ſo, for Mr. Sharp's error I cannot pretend to account; but that of the Fathers ſhould thus appear to have ariſen from their ignorance of Engliſh.

"A mind accuſtomed to any thing like proof would have ſhrunk from ſuch temerity. It *might* have been thought of ſome importance in a queſtion of Greek criticiſm, to have aſcertained the practice of the Greek Writers in caſes preciſely parallel: it *might* have been a conſequence of this examination to have inveſtigated the *ground* of an uſage, which in the Greek Writers both profane and ſacred was found to prevail univerſally: the reſult of this inquiry *might* have induced at leaſt a ſuſpicion, that the Greek idiom in ſome reſpects differed from our own; and on a ſubject of a very ſerious nature, which after all could be decided only by learning and calm diſcuſſion, it *might* have been deemed neither neceſſary nor decent to catch at the applauſe of illiterate Unbelievers by attempting to raiſe a laugh. On all theſe points, however, the *Unknown Writer* thought differently from perſons accuſtomed to ſober and grave deliberation: at the outſet he is ſatisfied with a miſ-ſtatement of the queſtion, and he is not aſhamed to triumph in the conſequences." P. 525.

We feel much gratified in having had this occaſion to form acquaintance with a ſcholar of ſo much acuteneſs and profundity as Mr. Middleton. Acquaintance with his merit, at leaſt, though not with his perſon. The important queſtion ſtarted by Mr Sharp, he has reduced to its proper limits; and though he does not completely confirm, on account of various readings, and other conſiderations, more than two or three of the interpretations ſuggeſted by that author, yet thoſe are ſo completely fixed and ſettled by his remarks, that not the ſlighteſt room for cavil ſeems to remain. Yet if only one perfectly genuine paſſage could be found,

found, directly calling our Saviour God, it would form an obstacle of no small magnitude in the way of Socinian interpreters. The judgment of Mr. Middleton appears to be as sound as his learning is extensive. We always find him embracing with decision the reasonable opinion, and arguing for it with force and cogency of proof. To the study of the Greek language, he has given a memorable assistance, by fixing and defining the nature of one of its peculiar contrivances; and upon Sacred Literature, he has been able, though pursuing chiefly a single principle, to throw various and important lights. His appreciation of the *Codex Bezæ*, in the Appendix to this volume, is a masterly piece of criticism: and though it reduces to very little the value of that ancient MS. yet it is evident that the sentence must be received, under pain of encountering much worse consequences. This, however, is only incidental; but his volume at large must remain as a monument of labour and acuteness, employed upon a subject well deserving their exertion.

ART. XII. *Anecdotes of, Literature and Scarce Books. By the Rev. William Beloe, Translator of Herodotus, &c. Vol. III.* 8vo. Rivingtons. 412 pp. 9s. 1808.

THE delicate predicament in which we are known to stand, with respect to the author of this work, will necessarily compel us to be less diffuse than its variety may seem to justify, and more sparing of our commendation than perhaps its intrinsic merits may deserve.

Two volumes have been for some time before the public and have passed with success the ordeal of criticism. This our readers may remember, or at least—for the labours of critics are sometimes alas! forgotten, even sooner than the books which they review; may see in vol. xxix. p. 303.

We have no scruple in asserting our opinion that Mr. Beloe's reputation will be increased by this third volume, and that he is entitled to the praise of having introduced a new feature in English literature. It is evident that this volume, as might indeed be expected, bears strong marks of deeper research and of a fuller and more intimate acquaintance with the curious and rare materials which he describes.

A want of method, and regularity was with some degree of justice imputed to the preceding volumes, and that more

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